

# THE LANDMARKS made by TOOR BAITUL MAAL

**A Central Socio-economic Organisation & Financial Corporation, From MAY, 1966 to TO THE END OF NOVEMBER 1977**

## NATURE OF AID

## SIZE OF AID

Grants to theo-religious schools with boarding and lodging facilities	Rs	40,986
Aid to students, meeting their educational expenses	Rs	35,068
Aid to the disabled or helpless, the victims of natural calamities or accidents	Rs	54,074
Expenses on burial of destitute and unclaimed dead bodies	Rs	46,666
Contributions to the marriage-expenses of poor girls	Rs	3,65,028
Subsidies to mosques, for repairs & construction	Rs	1,13,567
<b>INTEREST-FREE LOANS TO THE NEEDY.</b>	Rs	1,39,33,963

- 1 People could relieve their pledged articles back by full re-payment of loans in instalments to the tune of Rs 1,22,62,291
- 2 A huge amount, more than Rs 6,40,000 of people could be saved from going waste in the form of interest
3. They could also be helped save their household articles and other life requirements from being sold or adjusted towards payment of interest

## MAINTENANCE AND ESTABLISHMENT OF BAITUL MAAL

Expenditure on office consisting of 32 employees	Rs	5,65,136
Compensatory Allowance (Kafaf) to 92 Collectors collecting the Contributor Loans (Qarze Mashrooth) from members.	Rs	4,34,97

## LOANS TO BAITUL MAAL:

By some Philanthropists	Rs	18,75,9
The amount repaid according to the terms of contracts	Rs	16,67,01
The loan with time not fixed for repayment has been repaid immediately on demand		

## A P P E A L

All this could be done only with a tiny membership of 6,000 contributing to the Qarze-Mashrooth ranging from Rs 30 to 32 thousands per month.

Imagine, what a fantastic kind of miracles could be experienced in the socio-economic upliftment of the down-trodden and in revitalizing and galvanising the economy on humanitarian and interest-free lines, the way envisaged in the message of the prophet the Benefactor of Humanity with a membership of at least 2,00,000 persons.

**LET YOURSELF AND YOUR FAMILY, RIGHT NOW, JOIN TOOR BAITUL MAAL RESOLVED AND PARADING TO CARRY OUT THE PROPHETIC MISSION IN SOCIO-ECONOMIC SPHERE OF LIFE**

# THE MESSAGE

of the Holy Prophet Mohammad, Peace be on him



## SOUVENIR

**SEERATUN NABI SESSION 1977**

held under the auspices of

The Students, Osmania University Campus,  
Hyderabad. A. P. ( India )

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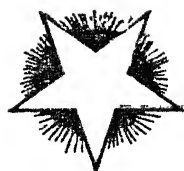
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Hyderabad.



Bound at

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To

*All moves and efforts aimed at redeeming those, groaning under the clutches of subjugation by their own fellow - beings, "whom he ( the prophet ) is assigned to relieve of the burden and the bonds that are (cast) upon them." (the Quran 7 157)*





## *The Adviser*

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( Reader, Department of Geology, O U. )

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M. Sc ( Dept of Chemistry )



\* In place of M Musazzam Ali, M A Polt. Sc.,  
as originally he has been entrusted with this task.

# \* MESSAGES

जयप्रकाश नारायण

JAYAPRAKASH NARAYAN

दूरभाष ५१२३९

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बन्धुवर/कृष्ण,

दिनांक 15/12/77

आपका दि. ०१/०१/७७ का पत्र मिला।  
आपकी सरप्राधान्य और शुक्रान्तों के लिए  
आभारी हूँ।

शुक्रान्तों के साथ-

आपका,

जयप्रकाश नारायण

Governor,  
Andhra Pradesh

Raj Bhavan,  
Hyderabad,  
14th December 1977

I send my cordial greetings and good wishes to the students of the Osmania University on the occasion of Seeratun Nabi Session to be held at the campus to commemorate the Teachings of the Holy Prophet Mohammad. I am glad that the Session would bring together the students and staff in an atmosphere of fraternity.

I wish the Session all success

Sd/-  
SHARADA MUKERJEE

\* Received by the Chief Editor

## **Govt of A P**

**J VENGALA RAO**

*Chief Minister*

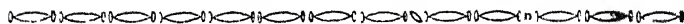
Hyderabad

Dated 20-8-77

I am happy to associate myself with the Souvenir that is proposed to be brought out in connection with ' Seerat-un-Nabi Session ' in the commemoration of and for rejuvenating the lofty and the universal teachings of the great Holy prophet Mohammed to be conducted in the Osmania University this year. The message of Prophet Mohammad is the message of universal peace, compassion and brotherhood, the traits that require emphasis in the present context of dissensions and discord all over the world. I send my greetings and good wishes for the success of the session.

Sd,

( J Vengala Rao )



**ASIF PASHA, Minister for**

Hyderabad

**Law, Courts, Prisons, Stationery  
& Printing, Govt of A P**

Dated 9-5-77

I am happy to know that the students of Osmania University Seerat Committee is releasing a Souvenir which will bring out the teachings and ideals of Prophet of Islam. I hope this will promote understanding between people of all religions and sections in our country. While appreciating the efforts of convenors, I send my sincere wishes for the success of their mission.

Sd/-

**ASIF PASHA**

*Leader - Congress Party in Parliament*

YESHWANT RAO CHAVAN

44 Parliament House,  
NEW DELHI-110001.

August 4 1977

' I am indeed glad to learn that the University students are holding a grand *Sawat-un-Nabi* session to commemorate the lofty and universal teachings of the great Prophet Mohammed and in this the students are bringing out a Souvenir, named 'The Message'. You have my heartiest good wishes for the success of the occasion and the Souvenir .

Sd/

(Y B Chavan)



CHANDRA SHEKHAR,  
President JANATA PARTY

Sardarpatel Bhawan,  
7, Jantar Mantar Road,  
P B No 709, N Delhi-110001

August 19 1977

Dear friend

This is to acknowledge your letter of the 27th July, 1977 addressed to our President Shri Chandra Shekhar. Shri Chandra Shekhar is happy to learn that you are bringing out Souvenir titled "The Message" in commemoration of the Holy Prophet Mohammad. He wishes the Souvenir All success.

Thanking you,

Yours sincerely,

Sd/

N BALAKRISHNAN,  
*Permanent Secretary,*

SH P JAGAN MOHAN REDDY,  
Vice-chancellor, Osmania University,  
Former Chief Justice, High Court, A.P  
& Justice Supreme Court of India,  
Feb. 6, 1973

It is really heartening to me that the promising students of our University are conducting this session to commemorate and disseminate the Teachings, message and conduct of a great personality worthy enough to be followed. The personality I have referred to here is known to the world by the name 'Mohammad' whose call emerging from the deserts of Arabia some fourteen centuries back continued to remain ever spreading in the nook and corner of the world. He brought forth with him the message that could turn the world into the place of peace and tranquility. He took to spread the light of his Teachings right in the critical era covered with darks of ignorance and led Humanity to the path of spiritual and material progress. Gautam Buddha in India, Zoroaster in Persia, Confucius in China and Jesus Christ wielded the fullest of their energies and capabilities to lead the people aright. Likewise, Prophet Mohammad conveyed the entire mankind the message of the Almighty, the Right, and led it to the Right path. For this task, he chose to undergo all kinds of troubles and tortures. Thus, he opened a new chapter in the history of mankind with his thought and action. In fact, by teaching the people of the entire world the lesson of humanity and democracy, the Prophet of Islam has done a favour to them. This is why, both Muslims and non-Muslims rever him alike regarding his Teachings. His greatness, statesmanship and love for humanity are admitted and appreciated by all great men like Mahatma Gandhi, George Bernard Shaw and Neconsan George, a Roman Philosopher.

I feel extremely sorry that I could not attend this sacred session for some compelling and unavoidable engagements. However, all my well wishes are with the organisers of the Session, both students and teachers. I hope the conscientious students of the university will continue to conduct the constructive programmes of this kind also in future and thus to shoulder the responsibilities of realising an ideal society.

Sd/-

Pingal Jagan Mohan Reddi

---

Received by the then Organiser of the Secratun Nabi Session held on Feb. 22, 1975, originally, in Urdu as produced in Urdu part of "The Message"

*In the name of God, Most Gracious, Most Merciful*

## **NOTE OF ACKNOWLEDGEMENT**

All praise is for God. We praise Him and seek His help and seek His peace on His Prophet and ask Him for forgiveness of our sins and express our repentance before Him. We seek His protection against mischiefs of our hearts and our evil actions. Whomsoever God guides on the right path no one can lead him astray and whomsoever God does not give guidance no one can guide him aright.

We feel immensely glade to ultimately be able to bring out "the Message" dreamt about an year and half back. At the same time it is regretted that its release has been much behind the schedule for the inavailability of the sources in time that surpassed all the estimates. In fact, this has been one of the reasons why the seeratun-Nabi Session could not be held in the usual time (March) this year. Further, the added task of editing the whole of the English part cast on the Chief Editor, already wrapped in making his own contributions and looking after the overall problems of "The Message", caused by the shift of Mr. M. Muazzam Ali, the editor for English part originally, to JNU, Delhi for his M. Phil also has been responsible for tilting the balance of schedule. We hope the readers and others concerned will never fail to realise these difficulties while receiving this Souvenir behind the stipulated time.

Here we would like to express our gratitude to all those who extended their earnest co-operation in bringing out "The Message" in the form of their contributions, written as well as spoken. We owe to all the speakers who spoke or read papers in the earlier Session, and to the writers, publishers, institutions & libraries from whose publications and sources we have borrowed the valuable material for our readers. Among them, in particular, found at city are The General Library (O U), the Libraries of Anwarul Uloom Evening College, Iqbal Academy and Tarjuman-e-Hayath Publications. We are indebted particularly to Mr. Taqi Ali Mirza, Reader in English, Osmania University, College of Arts and Commerce, Mr. Anwaruddin, Ex-Reader in English O. U. and Mr. M. A. Rahman, M. A. (English) who have taken pains to go through the drafts of the several English parts and enriched the paper with their valuable suggestions. The editors, on behalf of

all the students conducting the Session including themselves would also like to thank all those whose precious and inspiring messages have added to the riches and decorum of "The Message". So also to Mr P Jagan Mohan Reddy, the V C (O U) for his sharing the efforts to make the Session a success throughout his tenure, to Dr Syeda Mahrunnisa, Head Dept Arabic, Dr M A Sattar Khan Reader in Arabic, and Mr Syed Shah Liaqat Hussain Qadri, U G C Professor, Arabic, O U for their elderly appreciation of these efforts of the youth and to Moulana also for his own contribution to "The Message". We are indebted a lot and grateful to our Adviser, Mr M Balighuddin Hasan, Reader in Geology, O U, for his selfless patronage, painstaking guidance and valuable advices tipped with vision, wisdom, courtesy and sacrifice. We also greet and thank all those who extended their sincere co-operation in the form of securing and making the monetary contributions required. Those who have been on the fore front in this enterprise include Mr M A Mukhtar (M Sc, Final), Mr M Salahuddin (B Tech), Mr S A Basit Anwar (Research Scholar, Arabic), Messrs M Abdul Hafeez (B.Com, LL B Fin), M Fareeduddin (B Sc, LL B. Final) and Mr Javid Ahmad Mahmood, (Law). In fact the slow performance of the press (English) also has been one of the delaying factors. Nevertheless, the persistent and protracted co-operation of its management and labour deserves our thanks. We acknowledge the services of Messrs M.A Salam and M Waliuddin, the calligraphists in Urdu, particularly those of the latter who came to our rescue by promptly accomplishing the work left unaccomplished, callously, by the former, even after the elapse of about one year.

We feel sorry to tell our readers that since we lacked the necessary and matching experience for the work of this kind and were faced by the said difficulties coupled with the haste and hurry, we could not call for the original contributions from students and staff this time except what they read and spoke in the last Session. However, we hope the friends succeeding us would adhere to seeking a greater involvement of both students and teachers in this regard for the issues to follow.

Originally, the idea was to bring out the Souvenir in English, Telugu, Urdu and if possible also in Hindi. But it is regretted that for the conditions stated above fair justice could not be done to Telugu part. However, we hope the efforts would be able to be made to do the best to this end next time.

Since, the Souvenir is the first experience of its kind in the fraternal atmosphere of the University, any improving suggestions from all quarters of students and staff would prove to be of immense value for the successors.

And all praises for God who alone is free of all shortcomings.

THE EDITORS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## THE SCIENCE OF REDEMPTION

(A Note of Introduction)

The process of history is essentially the human struggle to overthrow the rule of man over man. Left to itself the whole society, in the ultimate analysis, tends and is bound to be divided and crystallised into the rulers and the ruled, in each and every sphere and stage of life, and not into any thing like 'haves' and have nots'. The economic exploitation is merely one of the various visible forms, manifestations and instruments of the inherent instinct of man to rule over his own fellow-beings, concealedly or openly as may be permitted by the conditions determined in turn by the attempts either to resist or to overthrow him by others aiming at either replacing him or remaining unrulcd, mostly at the latter which is an absolute impossibility. Clothed in various disguises one or a few—the cleverer, abler and stronger—tends or tend to dominate the bulk—the simple and the weak—, as in dictatorship and monarchy in the name of the so-called public good or national tradition, in the communist system in the name of the so-called proletariat regime or the real democracy aiming at liberating themselves from the exploiting clutches of the bourgeoisie, in democracy in the name of the so-called popular rule and in the spiritual systems in the form of priestly hierarchies, the self designed representatives of God. The great bulk so ruled and reigned struggles to get rid of them, a tyrannous few. In consequence, again a cleverer or abler few of themselves, of necessity, emerge as the rulers. Thus left to itself the entire mankind is essentially and principally prone to and thrown into a perpetual struggle for power and liberation that inevitably continues to restore once again the rule of another or a few others of their own kind in similar or different forms as may be palatable or manageable in the given time and situation. Hence a vicious circuit continues.

This entire state of chaos, confusion and anarchy in the realm of history is essentially caused by the failure to reach a perfect and objective answer to certain vital questions pertaining to man and universe. What and how is their origin? How are they sustained? What is the source of the laws of causation operating in their relations

*inter se*? What for men are born and supposed to live? What is their actual position in relation to one another? Are they absolute in their dealings *inter se* and in their relation with the universe? The kind of the human attitude towards his fellow beings, the life and the universe is necessarily determined by the kind of answers one would have to these questions, and in turn the very kind of such answers is determined by the kind of tools one would choose to employ for forming the opinion with regard to man and the universe

One of such tools is the Sense-experience based on senses which are too blurred and limited to visualise any thing beyond their reach. Even the construction of the reasoning of the universal events and objects, in such case is determined by the limited information furnished by the senses. Since, the existence of God cannot be sensed with any of the sensual organs, the adherents of Sense-experience resort to pronouncing the judgement that there is no God or any supernatural power at all. To them men and universe are self-created and self sustained owing their existence not to any such power but to some heavenly accidents and bio-chemical interactions. Instead, the whole system is running and operating itself under the logic of its own existence and nature. Over a period of time it will collapse in a sudden and abrupt manner and hence there arises no question of its resurrection and the Day of judgement. Similarly, the death, to them, is an accidental failure of a machine. The Soul or Spirit is absolutely a non-existent thing and hence there arises no question of rebirth hereafter and the life in this world is a golden opportunity to enjoy as much as possible, if necessary, even at the cost of others. Ethics and morality are the lessons meant for fools having no relevance, practicability or applicability whatsoever to the world of actualities. The belief in Heaven is a promise of bribe for surrendering the right to enjoy the worldly pleasures and that in Hell is an instrument aimed at desisting the people from claiming their due right. Thus man is left to live an animal-life with no lofty purpose to be cherished, no absolute code of conduct to be enjoining on him and no sense of inescapable accountability as regard his commissions and omissions. In the ultimate resort, accordingly, the might assumes the position of source of law, right and respect and the weak are looked down upon as non-existent commodities. In all spheres of life, the stronger tend to dictate their will and wish to the weak, of course, in some palatable form or the other. Thus the whole

life in society remains to be the condition of a perpetual scuffle and tussle between the rulers and the ruled in each and every sphere thereof. The political dominance is merely the most assertive and culminative phase of such undercurrent tendency. Materialism and atheism with all their changing forms of socio-political-economic systems are the consequent concrete inevitabilities of such limited thinking based on the sense experience. The reforms and revolutions essentially reflect the human longing for passing from one system to the other with a view to and in the vain hope of getting rid of the resultant sores and tortures of any such existing system. But the consequent change in the form cannot change the content as well. In fact, the latter remains intact. This stands verified by the discontent, even sometimes sharp and agitative, undercurrent among the people in the societies that have passed over from Papal and priestly systems to liberalism, from absolute monarchies and dictatorships to democracies, from capitalism to socialism and so on and so forth. Each of the most post revolutionary systems looks, at the face of it, to have, partly or wholly, liberated the people from the basic evil of the rule of man over man. But over a period of time, the evil slumbering in the bottom tends to come to the surface and starts to assert itself over the entire scene calling for another disappointing revolution. Thus the unending march of the evil continues.

Another such source or tool is guess espoused with sense experience, employing of which, of necessity, results in the development of some superstitious myths, as regards the universal phenomenon, unleashing an undue love for or fear from the multiple objects of the universe. Because they are regarded as gods for their benefiting and harming properties. A hierarchy of multiple gods and goddesses, to operate the phenomena of nature is visualised on the pattern and analogy of human organisations, independent of one another at the base and under a spin of control from above and each entrusted with a particular function. Consequently, the people feel compelled to extend their loyalties simultaneously to all such gods often antagonistic to one another, and hence get turned into servile beings in such tensions, divided into various hostile castes, sects and classes unwarranted by nature. In various seemingly agreeable disguises the stronger dictate the weaker. Further, a priestly class of elite is bound to crop up, with a claim to know and represent the will and wish of such gods who naturally can

not speak for themselves a king the people intending to obey such go to obey them Hence, again here men continue to be reigned by their own fellow-beings The concepts of resurrection, hell and heaven, the Doomsday and reward and punishment Hereafter tend to operate more as the instruments of extracting such submission than as the guards of worship and morality The position of reforms in such systems is just the same as that of revolutions in the societies guided by the sense-experience, At best, the centres of power and so-called leadership may shift from one set of men to other sets of men, in consequence of such shifts There takes place also the corresponding gradation in social, political and economic spheres The rule of might holds there as good as in the atheistic and materialistic societies, of coarse in more quenching forms The fountain of authority vests in the sanctions that, in the ultimate analysis emanate from the sanctity of the religious elite

Depending on guess and senses man has also taken the view that God, the Omnipresent, consists in each and every object of the universe and they constitute essentially his manifold reflections and all the events therein including the commissions and omissions of man are nothing but His own Acts And hence, there arises no question of owing any responsibilities for any thing good or bad, committed or omitted, by man who is devoid of any will of his own Accordingly, there exists nothing like vice or virtue at all Another off-shoot of guess espoused with sense-experience has been the view that the vice and evil are inevitably the part of the worldly life There is no use taking care to avoid them, particularly in social and associational spheres of life. Their implications harming Hereafter, may be mitigated by believing and worshipping one of the so called partners of divinity in the private and isolated life In their socio politico-economic implications both these views are hardly different from the view and attitude based on sense experience

Thus in all these above situations, it may be seen that the fate of man is left to be trampled hither and thither under the ruffling tempers of might and strength Further, such trends and attitudes gradually permeate in the social and economic spheres and structures, and pervade in the art, literature, philosophy and ethics and thereby get formed into the ideals and values determining and measuring the individual conduct and social and national policies In turn, all such existing

spheres, structures, faculties, ~~ideals~~ and values are harnessed as the instruments in the subsequent efforts and struggles to defend or overthrow the existing evil status quo

This is what exactly is the state of international society as well, in its magnified form and degree

Here, two things must be borne in mind while proceeding ahead. One, there is no escape from forming one opinion or the other in regard to God, man and universe, positive or negative, express or implied. Two, not necessarily all the times one should take exclusively any one of the aforesaid two attitudes in all the matters. Since they are essentially the conditions of mind, they may replace each other depending on one's own changing perspectives of man and universe.

Now, let us examine a third, the only remaining source--except the above two--namely, the Apostles or Prophets. Accordingly, certain people called the Prophets, came out in the history with a thesis that there existed a self-sustained super-natural Power, God. It was He who had created and sustained men and the universe with a view to seeing that He was also obeyed and worshipped by them in the vagaries of worldly life, unlike by the selfless angels in Heavens. As He sustained them physically, so He did to guide them know the objective truths and facts of life relating to their origin, nature, purpose, end and as to how they should organise their own attitude towards Himself, the environment and their own fellow beings. All this He revealed through some pure and pious persons from among themselves specifically chosen for the purpose, called the Prophets, of whom Mohammad, Peace be on him, was the last one. On them He revealed the Scripts, containing such guidance, from time to time of which the Quran was the last one repealing all the earlier ones.

Restricted by the lack of space we content here, with sticking to the mention of certain vital points as to the objectivity and veracity of their thesis. One, even their bitterest enemies were totally convinced that they were the most faithful, fidelous, honest, truthful, sincere and self-less people, both before and after being conferred with the Prophethood. Two, it was proved beyond any doubt that they did not have any ulterior motives and evil or vested interest to promote by means of falsely claiming the Prophethood. Instead, they were often rewarded

with abuses and tortures and even ruthlessly killed by the reactionaries. Further, they contented to live the simplest life one can hardly imagine today, even when they were raised to the helm of affairs. Three, the moment they, the illiterate and unlettered were conferred with the Prophethood, all of a sudden such a gigantic change sprang up in their vision and horizon that they started to speak unveiling the High Truths and facts of life and universe and to teach the lofty lessons pertaining to every sphere of thought and action with an unrivalled authority. This was provenly never the normal course of things. Four, their thesis stood perfectly consistent and consonant with nature and experience, as it originated right in the objective facts of the Nature. To its credit the human experience, consciously or unconsciously, has been gradually and voluntarily drifting closer and closer to a point where it would feel compelled to find it the only alternative left at its disposal, leave alone disproving it. Lastly, not one part of it collided with or contradicted another nor the thesis of one prophet contradicted that of another, in the least, how large the distance of time and space and communication gap there might be.

Thus the core and essence of the Prophetic message, apart from what has been said earlier, is that every object and event of this consistent, coherent and co ordinate universe and life including the human body and its functioning owes its origin to the Will and Command of the Almighty, the Omnipotent and the Omnipresent. The laws of nature are nothing but the general rules set by Him for the governance of the universe. To put it properly they, consisting in the physical world, by logic of their own nature, are in fact sincerely busy praying and obeying Him. Man is privileged enough, as against the rest of the species, to be benefitted with every thing in this world. In turn he is also supposed to be grateful, dutiful and submissive to God and to consciously carry on His will and order, both legally and constitutionally, in every sphere of his life, both private and public, for He alone qualifies to be the supreme and sovereign authority. Man is indeed the vicegerent of God on earth entrusted with implementing and enforcing His Will thereon. God being the supreme Lord and law giver and man being His subject, all the sovereign functions are strictly reserved for Him to the exclusion of any one including even the whole community of people. Man is empowered and supposed to merely develop the law delegated by

God while applying it to the details. None is superior, ruler or master of nor inferior or subject to and exploitable by any one on any ground. The distinction goes exclusively by merit {based on one's own observance of the Divine will. Further, men are supposed to evolve a system to keep a constant watch against the emergence of any adverse attitude and situation.

They ought to share the means of livelihood in the world equally and equitably, exploiting none. It ought to be considered that the world is not a place of enjoyment and celebration, but in fact is a place of test as to how far one proves to be obedient to God in the vagaries and tussles of life. So, while appropriating the worldly resources, one ought to contentedly, cautiously and sacrificingly maintain a harmonious balance between what really one and others need for performing their viceregal functions on the one hand and what exactly is and is not warranted by the due Divine sanctions on the other. Thus there arises no question of permitting an inhuman competition, based on an absolute ownership which really belongs to none but to the Real Master, or of suppressing the genuine compulsions and niceties of life. Accordingly, man is also duty-bound to work out an arrangement to ensure this social justice and to see that none of the worldly resources is turned into the instrument of exploitation against and of subjugating and oppressing one another.

The socio-cultural attitudes and relations must also be organised in accordance and in consonance with the Divine will and scheme. So also every breath and movement in life right from birth to death. Man is not an independent master of his own Self but a trustee and servant of the Almighty and he should be zealous and honest enough to discharge his viceregal duties on earth by making the best possible use of all talents, energies and means entrusted to him in accordance with the Divine sanctions and by devoting the whole life to promoting the cause of total submission to God by letting the limited sense and experience be the vehicle and not the operator, the horse and not the rider.

Lastly, God is omnipresent and omnipotent enough to watch one's own minutest commissions, omissions and feelings committed or developed even in a perfect isolation. The Life, world and universe are not eternal. They on a day known to Himself shall collapse and



honing at the day of judgement, when all men and women shall be reborn and subjected to a severe but just and incorrupt scrutiny of their record of life and shall be rewarded or punished accordingly and consigned to Heaven or Hell as the case may be

All this system of faith and action is named, 'Islam' which means 'knowledge and obedience (to the Almighty)' originating in the direct evidence and revelation and in unobstructed and unbiased witnessing of the objective facts of life and universe, as against 'ignorance and disobedience' based on the limited sense-experience and guess-work. It all, being very much practicable, has been demonstrated by the Prophets and most perfectly by Mohammad, peace be on him, setting the most concrete and comprehensive ideal thereof, in the human history, capable to be cherished for all the times to come

An exhaustive treatment of the subject dealing with the validity and objectivity of the prophetic source, knowledge derived therefrom and opinion formed thereby with regard to life and universe can be made elsewhere. Here we are concerned with considering its validity in relation to its socio politico-economic implications in view of the root cause of human misery, namely, the rule of man over man, which is the necessary outgrowth of ignorance caused by reliance on the blurred sense-experience and guess-work, as we have seen earlier. Can any one find or visualise the kind of the mutual respect, sympathy, sincerity, equality, liberty and satisfaction as provided in this prophetic scheme in any other systems sprouting from the sense-experience or guess work. While man in history is restlessly busy in the struggle to shuffle off the chains of the rule of his own kind over him, he is consciously or unconsciously treading the path of Nature which inevitably and ultimately leads to the conscious choice of the Divine rule as envisaged in the Prophetic suggestion, the most advanced stage in the history and the only option to be left at the disposal of the human experience which is now already in the process of exhausting all other possible alternatives. Because every other experiment based on the sense-experience and guess has been sustaining or is bound to sustain the vicious circuit of the rule of man over man in one form or the other, which is though intended to be overthrown, how best the so-called representative or participatory mechanisms may be developed. For instance, in our own country the recent movement for participatory socialistic democracy has been

directly caused by the corrupt, oppressing and exploiting sores of representative democracy. But would there be real participatory system possible, again, with men allowed to make laws for men? In fact, the recent change in the political majorities brought about so enthusiastically and hopefully has started to be fastly followed by a process of alarming disappointment, despair and even resentment to be followed, of course, by a chain of similar processes in succession. Similarly the more oppressive character of the communist system claiming to be the improvement on capitalism and to be the real democracy is all self-evident. Thus, such being the compulsions of life, nature and experience, the Prophetic message (Islam) proves to be the very driving and guiding force inherent in human nature and experience, and hence such drives and pressures to be the inevitable and visible manifestations of the undercurrent spirit thereof. It is in this real perspective that what is divulged and revealed through the Prophets stands to be the objective science of redemption and revolution which assures the mastery over the clues and forces operating in life and universe and hence the prophetic source of learning about man and universe, alone to be the Scientific one perfectly withstanding the common sense and experience as well.

As far as the so-called other reforms, revolutions and moves therefor are concerned, they are essentially no more than the spontaneous and sporadic motions of the same aforesaid force or spirit untouched and undirected by a conscientious, calculated and cautious application of the science dealing therewith, namely, the Islam. This is why tracing, choosing and framing of issues and their perspectives have always been obscure and inobjective, and their genesis attributed rather to some immediate, superficial and exterior factors perceivable by the limited sense experience and guess. The net result has always been the repeated retention of the rule of man over man, of course, in a changed and improved form in the vain hope of getting rid of it.

Here one may reasonably doubt that while observing and implementing the Divine will or law, as envisaged by the Prophet, the men at the helm of affairs and better parties in the given matters or spheres may conveniently tend to impose their own terms and will under the pretext of defending the Divine rule and hence again the doors of human subjugation shall be reopened. This is not possible, for Firstly,

the divine will and law in its finality is safe in the form of Quran accessible to all \*. Accordingly, any deviation from its path and substance as suggested by the Prophetic practice thereupon may easily be caught and frustrated while there is provided also for a socio political system free, liberal and vigilant enough to generate and sustain a critical, living and matching public opinion. The difference may be in interpretations but the most suiting in the given time and situation in the given matters can conveniently be determined by the sincere, dutiful and informed people coupled with the popular consensus. Since the system provided herein is a real representative and participatory one, even recourse to the mass struggle and tussle for such purpose is not ultra vires. Besides, the legislature in this framework, while legislating, in fact defines, interprets, and translates the intent of the supreme Divine Law in the given questions in the given time and circumstances. For all purposes, all including the head of the state are equal before the law and justice availability of which as the easiest remedial process is supposed to be one of the basic policies of the polity. So there arises no question of people's again being ruled by men, Secondly simultaneously, all those committed to preserving and promoting the human salvation under the Divine rule and all the media which have a bearing on the attitudes are required to be thoroughly socialised on these lines, Thirdly, even if the people fail to manage this Prophetic system for any of their own human lacunae, there is nothing herein to be disappointed unlike in other systems based on ignorance which once failed, throw the people completely disappointed to wander for a new one. Instead, the slumbering fervour and spirit of liberty may be reinvoked, whenever it so happens, by reimbuing reapplying and reimbuing with the said science of redemption raising the issue of redeeming the people from the all pervading rule of their own fellow beings.

A thorough grasp of this science, i.e., the Prophetic message, the Islam, and conversion thereof into the reclaiming force by all the peoples shackled and chain-stitched everywhere is primarily being blocked and delayed by Muslims mostly obsessed and bogged in petty worldly pursuits and drifted away from their liberating and salvating position. In consequence of their such inaction and misrepresentation of Islam, the existing tortuous status quo in human relations remains unaltered. In turn the resultant ignorance coupled with misunderstan-

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\* A more fetching discussion as to its comprehensiveness, universality and finality can be had from a different platform

ding of the rest of the mankind in regard to the Prophetic Message has been devising the said undercurrent and fidgeting force or the spirit of nature that is determined, ordained and destined to liberate and redeem the people from the human rule and subjugation represented or symbolized therein from asserting and propelling itself into its concrete form in the socio-politico-economic life of man who has been through out entangled in a perennial and perpetual struggle to shuffle off the shackles of the reign and deity of his own fellow-beings spread over to the minutest parts of life in one form or the other. This stands buttressed also by and reflected in the recent socio-politico-economic upheavals, and the present undercurrent unrest in all the societies of the world, democratic and undemocratic capitalist and socialist, developed and under-developed, and the so-called Islamic and non-Islamic equally & alike. What this process requires today is merely a conscientious whipping and direction aimed at fastening and hastening it. Infact, if the real Prophetic mission is put into operation, there is bound to take place a fresh polarisation of human relations cutting across the existing barriers of castes and creeds, colours and classes, and different hostile ideas and areas for a greater task of overthrowing the said status quo. Thus a thorough imbibing of this science, imbuing with the aforesaid Spirit and evolving a touching, moving and matching course of action suiting the given time place and situation is the pressing need of the day, as the self-consciousness of free-born man at this stage in history is ripe enough to respond to the efforts aimed at redeeming and relieving him from the chains everywhere.

With a view to making an effort to see that the task of a sincere, unbiased and searching study of and enquiry into this Prophetic science is facilitated and promoted right in the heart of a centre where the people, both teachers and the taught, are exposed to an atmosphere of learning, thinking and rejuvenating and which essentially stands as a ganglion in the social process of life, the "Seerat un-Nabi Session" is conducted in the Osmania University Campus under the auspices of the campus students about every year which involving in itself about every section of students and staff has grown to be almost a part of the University History itself. And guided by the idea of adding to the riches and making the gains of the session more widespread and lasting, the students have decided to bring out a souvenir, named 'The Message', on such occasions comprising a report of the earlier session, the expositions of the prophetic teachings and messages from the eminent people. While editing "The Message" due care has been

taken to bring out all glaring aspects of the message of the Holy prophet Mohammed, peace be on him. However, more promising and fetching suggestions of the readers would prove to be a guiding stock to the team of friends succeeding us, since the issue in their hands is the first of its kind.

We hope, "The Message" will succeed to serve its purpose best, receiving a wide circulation.

Let us conclude with an apt verse of Quran, "Beware! The entire Creation is His (God's) and so also the Command" (7:54).

O, U, Hyderabad,

M G.

July, 1977,



"I have always held the religion of Mohammed in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilatory capability to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that a man like him to assume the dictatorship of the Modern world, he would succeed in solving its problems in a way that could bring it the much needed peace and happiness.

I have prophesied about the faith of Mohammed that would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.

**G B Shaw**  
*The Genuine Islam,*  
*Volume No 1*

# THE SEERATUN NABI SESSION 1976

OSMANIA UNIVERSITY CAMPUS

(A BRIEF REPORT Nayeem Ahmed, B A ,B Ed )

Restricted by the lack of space we content here unlike in Urdu section, with giving a gist of all bare speeches rendered and papers read in the Seeratun-Nabi session held on March 11, 1976 under the auspices of the campus students, Osmania University presided over by Mr Asif Pasha, the Minister for Law and Chairman, Urdu Academy, Andhra Pradesh, in the Landscape Garden of the University

Ultimately after the hectic and intense efforts made for weeks almost round the clock the day of March 11 with a promise of the long awaited evening had reached. The session had started sharply at 4 P M with a thrilling Quath(recitation) of the Quranic verses by Mr Qasim Siddique Hussain (M A Pr Arabic). It was well attended by all sections of students and staff from colleges, libraries, laboratories and offices. The west-ward dais was arranged on the platform facing the Tagore Auditorium with the audience seated in chairs under the two-winged tent duly partitioned and curtained for ladies as well in the north. The purpose behind this conventional session has been to present and rejuvenate the people with the lofty and universal message of the Holy Prophet of Islam, Mohammed (peace be on him) right in the heart of a centre where the people both the teachers and the taught are exposed to the process of learning and thinking, where the ideas and values are redetermined and the basic infrastructure of the future leadership is built up and which essentially stands as a ganglion in the socio-politico-economic process of life. Having involved in itself all sections of students, staff and administration, it has grown to be almost a part of the university history itself.

Mr Abdul Latif Quraishi (M Sc Pr Maths), a studious and sober student and a potential speaker, speaking after Qirat said, the whole message of the Holy Prophet was centred round the mission of promoting the Right and resisting against the

Wrong, as defined and determined by the Divine Commandments. The whole of his life was devoted for this mission. His message the Islam, was not merely a religion in the traditional sense consisting of some rites and rituals but was an all-embracing and perfect system and code of life. Thus a duty was cast on the people to thoroughly comprehend and explain it in all its entirety and to carry out his mission also by following its guidance and observing its provisions in all spheres of life both private and public. Otherwise there is no use just gathering and dispersing in his name.

The organiser of the session, Mr M. Muneeruddin, B.Sc., I.L.B., B.J., an embodiment of sincerity, sociability, drive and dynamism, reading his welcome address coached in a fluent and touching English, said,

"All the prayers due to God, the Lord of the Universe and may peace be on His prophet Mohammed, the benefactor of humanity, and on his colleagues who accompanied him to their end in prevailing the Right over the Wrong

Respected Chairman, Chief guests, teachers and friends, ladies & gentlemen,

I feel very glad to welcome you all on behalf of the Students, Action Committee, "Scheratun-Nabi Session" with great warmth and enthusiasm

We extend our warm welcome to Mr Asif Pasha, the State Minister for Law and the Chairman, Andhra Pradesh Urdu Academy, who inspite of his intensive ministerial business readily consented to attend and preside over the Session. We receive Mr P. Jagan Mohan Reddy, the Vice-Chancellor of Osmania University, with great warmth and reverence who despite his warlike business of remoulding the University into an ideal centre of learning and inspiration, preferred by all means to please us with his elderly presence here in this function. We can never ignore the warmth which Mr Sardar Ali Khan, Bar-at-Law, has shown to us while accepting our humble invitation for this occasion, inspite of the great load of business at Bar and home. So also are received the teachers and the taught who were so busy in teaching and learning particularly in view of the fast approaching examinations. Similarly, we can not leave the members of the University Staff unwelcomed, who preferred to take the opportunity to attend

the session despite their pressing business at offices, libraries and laboratories

The Seceratur-Nabi Session held under the auspices of the Campus students of Osmani University is a well known convention coming down since a long back. The purpose behind this has been to rejuvenate and reindulcate the lofty teachings and ideal character of the Prophet Mohammed (Peace be on him) in the minds of the students-brethren while they are about to take over to the future full of hard demands of life. The balance between the Matter and Spirit on the one hand and between individual and society on the other, the disciplined democracy, the rule of law, the socio-politico-economic liberty and freedom, the self restraint and self growth, the greater accountability of man in the World and Hereafter, the social and cultural nicety and decency, the guarantee of the minimum and the liberty of the maximum subject to collective betterment, and submission to the authority of God, equally by all irrespective of differences, racial, lingual, regional and economic, are the glaring implications of the message he brought to the World from the Almighty

The heart of his message has been to shuffle off the tight-knit chains of subjugation, slavery, and the rule of man over man in the form of self-seeking, traditions, political dominance, inhuman economic competition, nationalism, papal hegemony, subjugation by one people over the others in the name of extending the material and intellectual service and assistance, and enslaving of women by men on sheer physical and biological ground. All this he could realise with the single master stroke of establishing the rule of the Omnipotent and Almighty God over the human beings and denying them the right to rule over their own kind. In order to pave the way for this cause, he concerned himself primarily with rebuilding the mind and character of individuals from within who constituted the society and hence determined the kind of the society. The correctness of this way of building the human individuals and society is also verified by the recent hard experience, wherein the entire society was taken as the single organic whole at random determining the kind of individuals. As a result they, falling prey to moral crisis and bankruptcy, could never succeed in achieving the results promised by the respective systems. Further, his basic message is verified also by history in as much as every human system has resulted, in one form or the



other, ultimately in the rule of one or a few over the rest of the fellow-beings

It is now up to the young students to imbibe this Mohamadan view point of life and behaviour and to carry it out in their task of whipping up the process of history in the right direction without allowing it to determine themselves. It is a proven fact that no movement can achieve its goals without harnessing the energies of the youth. So also is the case with the Mohammedan Mission. It is for this reason that the students of the Osmia University Campus have been continuously celebrating the Seeratun-Nabi Session. They firmly believe that they can share the nation-building process, along with the development of their own personality, on par with other fellow-countrymen, this way. It is this basic purpose that has been considered by the Action Committee this year, while allowing the maximum participation to the students in this session.

We hope our junior friends will continue the task of organising the Seeratun-Nabi Session also in future enjoying the due sympathies and patronage of the elderly authorities of the University.

Thanking you all."

His thought-provoking address was heard with rapt attention and appreciation.

Mr Syed Mahmoodul Hasan Hashmi (M A Pre Arabic), acquainted considerably with the Quranic language and interested in the comparative study of the various faiths and the editor of "The Message (Urdu)", made at length a comparison of Islam with other spiritual systems. He concluded that the prophetic religion was the best and the most perfect in all respects.

Mr M Mubashiruddin (M A. Final, Arabic), a potential speaker, in his interesting paper threw light on the various glaring dimensions of the prophetic life and teachings. A similar paper was presented by Mr Javeed Ahmed Mahmood, M.A. and a student of Law, decorated well with the literary forms and styles and substantiated with the relevant references to the contexts of the Quran and Hadith,

It is sorry to note here that in consequence of a sudden, unreckoned and abrupt reaction of a few boys against the ladies,

participation, even from behind the curtain, all of a sudden the proposed women's speeches had to be dropped on the spot from the scheduled programme made in accordance with the decision arrived at already by the Action Committee Secratun Arabic un-Nabi Session having considered thoroughly the pro and cons of its validity in Islam under the kind of the circumstances found in the campus

For about fifteen minutes, the faithful humbly went to bow down and prostrate before the Almighty under Moulana S S Liaqat Hussain Qadri, in response to the moving call for prayer (Azan) given by Mr Qari Siddiq Hussain in the pre-arranged prayer ground in the southern part of the session-area

The post Asa Phase of the session started with Mr Syed Sharfuddin, an O U NGOs' member reciting a moving Nath (The praise of the Holy Prophet of Islam, peace be on him in, poetic form) composed by late Moulana Shaikan Ahmad Shuttari

Mr Sardar Ali Khan, Bar-at-law, well known in about every circle of the city for his courteous, fluent and impressive oratory, and about a constant feature of the session since a few years back said in his forceful and dignified tone and style that the prophet of Islam Mohammed, peace be on him, was a great unparalleled and unrivalled philosopher, teacher, reformer, revolutionary, general and commander, statesman, economist, psychologist, administrator and judge ever seen in history His message and teachings contained the best and the most perfect, coherent and exhaustive guidance for every sphere of thought and action pertaining to matters right from private to international and for all kinds of persons right from peon to the head of a state for all the times to come So his was the most complete and perfect system and code of life encompassing and demanding the whole of life and globe Accordingly, the inference (Ijtehad) was badly and urgently needed in order to react to the changing needs of the changing times in accordance and in consonance with Islam

Following the torrential address of the barrister, Mr M Shifa-at Ali (M A Urdu Final), affiliated to many a social and literary activity and association, producing a terse paper on the subject said that the first article of Islam (Kalimat Tayyiba) "None is worth worshipping and submitting except the Almighty Allah", as brought forth by Mohammed, peace be on him, the

benefactor of humanity, liberated and relieved people from all inhuman class feuds and tensions. All human beings were equal and alike. Caste, colour, race and region formed no valid ground for distinction and discrimination. Mohammed, peace be on him, was sent as a prophet for all mankind, globe and ages.

Then came the turn of Mr Syed Abdul Basith Anwar, Research Scholar in Arabic, a sincere sober, laborious and well informed youth committed to the task of carrying out the prophetic mission, who presented his sweet, serious, styled and appealing paper with a main focus on the prophet as the benefactor of the suffering and groaning humanity.

This year the inclusion of students in an unusually larger number in the programme was in line with the action committee's commitment to evolving a greater involvement of students in understanding, explaining and observing the prophetic teachings, message and conduct as also stressed by our esteemed vice-chancellor, Mr P Jagan Mohan Reddi.

Well versed in theology and Arabic, a saintly senior teacher Mr. Syed Shah Liyaqat Hussain Qadiri, Ex-Reader and Head Department Arabic, U G C professor addressing the audience in his fervent and forceful speech said that the mankind in the pre-Islamic era was lost between atheism and polytheism, while Prophet, the Guide, led it to the salvation with the master-key and clue of monotheism. The vitality of his message continued to exist very much today and for all ages to come.

Mr P Jagan Mohan Reddi, the Vice Chancellor Osmania University and one of the chief guests of the session, speaking, in urdu said that the teachings of the prophet of Islam were not meant for Muslims alone nor for the time dating centuries back. They carried an appeal and value for all the peoples in all the ages. Their contribution to justice and jurisprudence stands unobliterable in the human history. Indulged in polytheism the Arabs were at war with one another. Prophet Mohammed united them into a single entity by infusing in them the cohesive faith in monotheism. Attached with judiciary for decades, the former chief justice of High Court, A P and a justice of the Supreme Court of India, Mr Reddi known for his strict principledness and generosity said we could anchor at the betterment and prosperity by sincerely following his principles of Godliness, truthfulness, justice and

honesty. Mr. Reddi, who had directly come over to the session from a hectic tour out of Hyderabad started his address commending and appreciating the healthy convention of the session in the campus and healthy and constructive efforts and activities of the students associated therewith.

The Hon'ble Chairman caught in pains of presiding over the session for hours despite his multifarious public engagements and ministerial business expressed that he felt immensely pleased and proud to preside over that grand historical and conventional session conducted almost annually in regard to the great and universal prophet Mohammed, peace be on him since about the inception of the University itself in the thriving atmosphere of teaching and learning. Mr. Pasha lauded for his patronage of and interest in numerous social, cultural, literary and religious efforts and associations referring the notes prepared before hand with a great interest and care said that the personality of the prophet and the system of faith and practice brought forth by him were complete and perfect in every respect. They contained the best guidance for the people of all kinds and positions and for all spheres of thought and action pertaining to right from mosque, through markets, state business schools, universities and hospitals, society, polity and battlefields to international peace conferences. Accordingly, the revolution based on the concept of oneness of God brought about by him was a perfect and universal one. With the growth of knowledge and awareness and enrichment of human experience, its truthfulness and objectiveness was getting revealed day by day. The need of the time was to follow his teachings sincerely in the daily life and to unveil them to the other fellow-beings.

Making a brief comment at the end of the session the advisor to the students' Action Committee Secratun Nabi Session, Mr. M. Balighuddin Hasan, Reader in Geology, impressed upon the audience that the session was not an end in itself. Instead, it was aimed at rejuvenating and observing the lofty message and teachings of the prophet Mohammed, peace be on him. Bestowed with vision, wisdom, courtesy and courage he had been repeatedly chosen as the advisor by the students for the session and been a central feature of all such healthy and pious moves of the students in the campus. One could hardly dare to be exposed to the kind of harsh hazards and bitter experiences, that formed the known

part of the said advisory position, without the kind of the high temper of patience, accomodation and sacrifice embodied in him

The beautifully conducted session came to an end with a fitting vote of thanks by the Programme Director, Mr M Ghiyasuddin, M A final, Political Science, on behalf of the students' Action committee, seeratun Nabi session, 1976 for all the ladies and gentlemen, the chief guests including the chairman, the Vice Chancellor, the advisor, the speaker, and the audience, the teaching and non-teaching staff and the authorities of the university for their sincere co-operation in making the session a success. He felicitated the campus students in general and workers of the Action committee in particular for taking courage and making a successful effort to represent the lofty message of the Holy Prophet in an inspiring atmosphere as existed in the university and expressed the high hopes that the sister students too would come out to play their role in this healthy and thriving cause on par with boys shedding down the hurdles unwarranted by the prophet and observing the injunctions enjoined by him

The fainted and lulled sun was bogged down in the west to rest unleashing behind the fastly approaching darks to evoke the caravan wrapped for a while in a rapt consideration over the ways and stages found still ahead. The caravan so alerted and alarmed after praying and bowing before the Almighty in response to a piercing call(Azan)by Mr Qari Syed Siddiq Hussain, at Maghrib, rushed on the ways to goals yet to be touched and far ahead and away to be followed by the ever-coming caravans, the successive batches .. bidding a bye



# THE CALL OF MOHAMMAD

( Peace be on him )

**Moulana Syed Abulala Maududi**

Translation from Urdu

*By*

MOHD, GHIYASUDDIN,

M A Final ( Pol Science )

Bernard Shaw has rightly said, we do not know whether consciously or unconsciously, "Had Mohammad now been the dictator of the World, there would have been established the peace" It may be maintained, proceeding a little ahead, that no matter Mohammad is no more alive in the world, the principles put forth by him are very much alive. If we sincerely believe in his principles to be the dictator, all the feuds of the world can be ended at once and the flames which have reduced life to the state of hell can be extinguished.

For the last fourteen centuries back when Mohammad, peace be on him, entered the world, his own homeland had touched the peak of moral lowliness, chaos and restlessness. The Quran represented the then situation in the words "You were at the verge of a pit full of fire and God saved you from falling in it". So also was the state of other countries of the world. Iran, the then Persia, and Eastern Roman Empire were the two super centres of culture and civilisation. Their mutual and perpetual feuds on the one hand and economic disparities and religious contentions at home on the other had virtually destroyed them. In this adverse situation Mohammad, peace be on him, rose and within twenty three years, not only changed the entire world of Arabia but the movement launched under his leader-

ship successfully corrected each and every walk of life including ethical, civilisational, cultural political and economic right from India to North Africa within a quarter of a century thereafter

Only a brief account can be made here of certain basic ideas riding which this tremendous change could be brought about

In the first place, he required men to believe in the only God to be their Supreme Master, Deity and Sovereign rejecting the submission to any one else not only in the confines of religion but also in all the spheres of life. Concurrent to this was the tenet that man should give up his independence and irresponsibility and that every human being should consider himself personally accountable in his actions to God, the Omnipotent and Omnipresent. So also should all human groups and associations found in the form of families, tribes, classes, nations, governments and states. The very concept of man that Mohammad put forth was that he was the vicegerent of God on earth. Whatever powers, in whatever capacity, he enjoyed did not originate in himself but were in fact delegated by God in the exercise of which ultimately he was responsible to Him.

Adhering to divine sovereignty and human vicegerency the Prophet Mohammad provided mankind with a harmonious and just relationship of oneness and unity among themselves that could not be generated by any other means. If the society were based on all other factors such as origin and race, language and colour, geographic and economic interests, it was bound to divide human beings into different rival groups confronting each other. Even if there seemed to be some harmony, it was exclusively a temporary phenomenon based on vested interests. War and violence were inherent in this sort of division which inevitably resulted in injustice. Moreover, once man were independent of God, the whole society was bound to be crystallised into rulers and the ruled. Clothed in various disguises a few, the clever and the strong, tended to dominate the bulk, the simple and weak. The great bulk, so ruled and exploited, struggled to get rid of the tyrannous few. In consequence, again a cleverer few of themselves emerged as the rulers. This entire state affairs threw mankind in a perennial struggle for liberation and power that

invariably restored the rule of a few others of their own kind in similar or different forms. Thus according to him a vicious circle continued.

He consolidated each and every aspect of the universal social life which he had founded on the submission to and vicegerency of God, instead on nationalist and class distinctions, on firm and lasting ethical principles. His ethics was not meant for monks away from worldly life, but was meant for those concerned and dealing with the affairs thereof, namely, the farmers, the landowners, the workers, the entrepreneurs, the merchants, the consumers, and producers, the police personnel, the magistrates, the Judges, the executive officials, the Governors, the Residents, the premiers, and the ministers, the envoys and ambassadors and soldiers and commanders. He tied each of them with such moral bonds that tying or untying them and formulating or abrogating their principles was not left to the choice of individuals or people at large. He regulated the individual and social relations, the art and literature, trade and business, politics and state activity, international relations, the war and peace and all other affairs of human life with morality and he straight away denied to any thing, pertaining to human life the right to develop independent of moral bonds.

These were the cardinal and major principles upon, which the reform programme of the Prophet Mohammad (peace be on him) was based.

The way he opted for to implement this programme started from rebuilding the individual, for he knew it well that any blueprint of social reconstruction ultimately depended on the individuals themselves. How best ever a task might be, it could not be accomplished with men of raw and unreliable character. The gulfs caused by such defective and rotten character in a system could be bridged on paper. How best and fantastic ever was planned on paper to bridge them but if the persons entrusted with executing it in the world of actualities were vulnerable to the offence of instincts, ambitions, interests and prejudices and were devoid of an unflinching faith and firm character, the system was bound to be wrecked from quarters one could not imagine of despite one's taking all conceivable



precautions. On the contrary, by seeing a system on paper one could prove the possibility of a good many gulfs therein. If the reliable personnel was available to operate it, their prudent and righteous action thereupon was bound to bridge away all the gulfs so doubted.

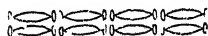
It is on these lines that Mohammad, peace be on him, invested all his energies in preparing the men capable of reforming and remoulding the world in the best possible manner, who, afraid of God, abstained from indulging in vice, felt accountable to God in each and every matter of life, refrained from every thing that displeased Him, preferred to sacrifice their dearest for gaining divine grace and devoted themselves in any task that they found to be pleasing Him. They were preoccupied by fear of none but of God nor were greedy of bribe and ambitious of reward by any one, free of any fear both in private and public life. They were as pious, gentle and righteous in privacy as in public. And they were worthy enough to be entrusted with the task of preserving the life and assets of men, to be relied upon in case they made any promise on behalf of their nation, government or themselves, to be trusted that they would never grow arbitrary if placed in the court of justice and not to be believed to be dishonest in obliging with the contractual obligations. They might be slow to demand their own rights but never so in fulfilling the rights of others. They would devote all their intelligence, cleverness, calibre, ability, strength, power and statesmanship to the efforts for realising the truth and justice and wellbeing of mankind, and not to the task of serving others of their due rights.

The Prophet invested a time of full fifteen years in preparing and training a handful team of the righteous sincerely resolved to reform not only Arabia but also the entire world which include both the Arabian as well as the non Arabian nations.

After so organising it, he started to make the large scale ventures in practical struggle for the social reconstruction and within only eight years brought about a total revolution, moral, economic, cultural and political on a wide landmass ranging over 15,00,000 square miles. Having accomplished the task of rebuilding the Arabian

society, the party so organised by him stepped ahead and enriched the larger part of the civilised world with the fruit of the revolution that appeared in Arabia

Today we listen very much about a New Order But we are unable to understand how it would be a new system when constituted by the same basic evils that have turned the old system into an injurious mischief In fact, it would be the same old system pinching and soring or which has compelled us to seek for a new one It is the human sovereignty and independence of God, the national and racial discriminations, the political and economic selfishness of nations and classes and the rule of ungodly people are the vices that have been hitherto damaging the mankind, and if the system of our life remains their victim also henceforth, they shall continue to undermine us in the like manner Thus if there can be any reform, it can be effected and achieved only by striving hard to realise the ideals towards which, centuries back, a true, sincere and well wishing benefactor of mankind had not only led us but also practically demonstrated to the world the realisation thereof



“O mankind ! Lo ! We have created you male and female and have made you nations and Tribes that ye may know one another Lo ! the noblest of you, in the sight of Allah, is the best in conduct Lo ! Allah is knower, Aware ”

(Al-Hujurat 13),

## THE BLESSED MESSENGER

UNKNOWN to self, unconscious of his power,  
He gazed aloft where Faith's bright vision lay  
Beyond this earth, beyond the light of day  
He gazed afar as from a lofty tower,  
Morn, noon and night, in brightest, darkest hour  
He saw in a'1 things near and far away—  
In birth, in death, in growth and in decay,  
From man to lowliest worm, from star to flower—  
The maker manifest Each wish, each thought  
Came as a breath from Him, no longer far  
A breath of light, a light from breath divine  
Charged with the Word It was a beacon fraught  
With hope for all, a never-setting star  
Whose unextinguished beams through ages shine

Still gazing upward, waiting—such the part  
To test his worth the powers ordained on high  
No torments forced the tribute of a sigh,  
No weak repining owned the secret smart  
No hero's breast was pierced with such a dart,  
And none so meekly brave, did so defy,  
With dauntless bosom and with steadfast eye,  
And patient faith, the anguish of the heart  
Faith triumphed over all, and travails o'er,  
The World with all its gifts lay at his feet  
But on another world was fixed his gaze,  
Where good alone shall live for evermore  
And where the dead shall rise their Lord to greet,  
Peace in their hearts, and on their lips His praise.

From ' ISLAMIC POEMS '

'The veil is lifted, let all mankind see  
 In Heaven and Hell, the mystery of Doom,  
 In life, the spirit's splendour and its gloom,  
 In Death, the mask of immortality  
 Such was the mandate, and it bade him be  
 The messenger of truth and light to illumine  
 The heart of man where evil still finds room  
 And self-deluding sin takes sanctuary  
 Soldier and saint, unvanquished though alone  
 High-souled, pure-hearted Leader of mankind  
 Light bearer, Guide, entrusted and ordained  
 O lead us on from height to height unknown  
 Till God as ever-living Truth we find,  
 And Peace be ours when this last height is gained

NAWAB SIR NIZAMAT JUNG BAHADUR



"Say, (O Muhammad, to mankind)  
 If you Love Allah, follow me, Allah will  
 Love you & forgive you your sins Allah  
 is Forgiving, Merciful "

(Ale-Imran , 31)

MARMADUKE PICKTHALL

## MY PROPHET

Muhammad, son of Abdullah, son of Abdul Muttalib of the tribe of Quresh, was born at Mecca fifty three years before the Hijrah. His father died before he was born, and he was protected first by his grandfather, Abdul Muttalib, and, after his grandfather's death, by his uncle Abu Talib. As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadijah.

So faithfully did he transact the widow's business and so excellent was the report of his behaviour that she soon afterwards married her young agent, and the marriage proved a very happy one, though she was fifteen years older than he was. This marriage gave him rank among the notables of Mecca, while his conduct earned for him the surname Al Amin, the "trustworthy."

The Meccans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafa (sing Hanif) a word originally meaning "those who turn

away" (from the existing idol worship), but coming in the end to have the sense of 'upright' or "by nature upright," because such persons held the way of truth to be right conduct. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of Abdullah became one of these.

It was his practice to retire with his family for a month of every year to a cave in the desert for meditation. His place of retreat was Hira, a desert hill not far from Mecca, and his chosen month was Ramadan, the month of heat. It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old. He was in a trance when he heard a voice say "Read!" He said "I cannot read." A third time the voice, more terrible, commanded "Read!" He said, "What can I read?" The voice said

"Read. In the name of thy Lord Who createth

"Createth man from a clot

"Read. And it is thy Lord the Most Bountiful

"Who teacheth by the pen

"Teacheth man that which he knew not."

When he awoke the words remained "as if inscribed upon his heart." He went out of the cave on to the hillside and heard the same aweinspiring voice say "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the dreadful voice said, "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Muhammad (God bless and keep him!) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. "He did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of his people. On their return to Mecca she took him to her cousin Waraqa ibn Naufal, a very old man, 'who knew the Scrip

tures of the Jews and Christians," who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad, and that he was chosen as the Prophet of his people

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. And because the angel on Mt. Hirja bade him "Read"—insisted on his "Reading" though he was illiterate—the Sacred Book is known as Al-Qu'ran, "The Reading," the Reading of the man who knew not how to read.

For the first three years, or rather less, of his Mission, the prophet preached only to his family and his intimate friends while the people of Mecca as a whole regarded him as one who had become a little mad.

At the end of the third year the Prophet received the command to "arise and warn," whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous laws of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest His Sovereignty. It was then when he began to speak against their gods, that Qureysh became actively hostile, persecuting his poorer disciples, mocking and insulting him.

At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst. They tried to bring the Prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry, and when their efforts at negotiation failed, they went to his uncle Abu Talib, offering to give him the best of their young men in place of Muhammad, to give him all that he desired, if only he would let them kill Muhammad and have done with him. Abu Talib refused.

The exasperation of the idolaters was increased by the conversion of Omar, one of their stalwarts. They grew more and more

embittered, till things came to such a pass that they decided to ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him

Their chief men caused a document to be drawn up to the effect that none of them or those belonging to them would hold any intercourse with that clan or sell to them or buy from them. This they all signed, and it was deposited in the Ka'bah. Then, for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca. Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city. At length some kinder hearts among Qureysh grew weary of the boycott of old friends and neighbours. They managed to have the document which had been placed in the Ka'bah brought out for reconsideration, when it was found that all the writing had been destroyed by white ants, except the words *Bismika Allahumma* ("In Thy name, O Allah"). When the elders saw that marvel the ban was removed, and the Prophet was again free to go about the city. But meanwhile the opposition to his preaching had grown rigid. He had little success among the Meccans, and an attempt which he made to preach in the city of Taif was failure.

There came some people from Yathrib, a city more than two hundred miles away, which has since become world famous as Al-Madinah, 'the City' par excellence. At Yathrib there were Jewish tribes with learned rabbis, who had often spoken to the pagans of a Prophet soon to come among the Arabs with whom when he came, the Jews would destroy the pagans as the tribes of *Aad* and *Thamud* had been destroyed of old for their idolatry. When the men from Yathrib saw Muhammad they recognised him as the Prophet whom the Jewish rabbis had described to them.

On their return to Yathrib they told what they had seen and heard with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet.



They then returned to Yathrib with a Muslim teacher in their company, and soon "there was not a house in Yathrib wherein there was not mention of the messenger of Allah "

In the following year, at the time of pilgrimage seventy-three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city. At Al-'Aqabah by night, they swore to defend him as they would defend their own wives and children. It was then that the Hijrah, the Flight to Yathrib, was decided.

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively. Qureysh had wind of what was going on.

It would be better, they considered, to destroy him now.

They cast lots and chose a slayer out of every clan. All these were to attack the Prophet simultaneously and strike together, as one man. Thus his blood would be on all Qureysh. It was at this time that the Prophet received the first revelation ordering him to make war upon his persecutors "until persecution is no more and religion is for Allah only."

The last of the able Muslims to remain in Mecca were Abu Bakr, Ali and the Prophet himself. The Prophet only waited God's command. It came at length. It was the night appointed for his murder. The slayers were before his house. He gave his cloak to Ali, bidding him lie down on the bed so that anyone looking in might think Muhammad lay there. He knew they would not injure Ali. Then he left the house and, it is said, a blindness fell upon the would-be murderers so that he put dust on their heads as he passed by without their knowing it. He went to Abu Bakr's house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry was past. Once a search party came out near them in their hiding place, and Abu Bakr was afraid, but the Prophet said "Fear not! Allah is with us."

After travelling for many days by unfrequented paths, the fugitives reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter. The travellers arrived in the heat of the day, after the watchers had retired.

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Islamic era.

The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Qur'an. Till then he had been a preacher only. Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to the empire of Arabia. The kind of guidance which he and his people needed after the Hijrah was not the same as that which they had before needed. The Madinah surahs differ, therefore, from the Macean surahs. The latter give guidance to the individual soul and to the Prophet as warner, the former give guidance to a growing social and political community and to the Prophet as example, lawgiver and reformer.

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new system. But when they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers, behaviour in which they were encouraged secretly by some professing Muslims who considered they had reason to resent the Prophet's coming, since it robbed them of their local influence.

Till then the Qiblah (the place toward which the Muslims turn their face in prayer) had been Jerusalem. The Jews imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instruction. He received command to change the Qiblah from Jerusalem to the Ka bah at Mecca.

The Prophet's first concern as ruler was to establish public worship and lay down the constitution of the State, but he did not

forget that Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution. After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitring and of dissuading other tribes from siding with Qureysh.

In the second year of the Hijrah the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib. As its leader Abu Sufyan approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel rider on to Mecca who arrived in a worn-out state and shouted frantically from the valley to Qureysh to hasten to the rescue unless they wished to lose both wealth and honour. A force a thousand strong was soon on its way to Yathrib, less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca. The caravan was the pretext in the campaign of Badr, the real objective as was the Mecca army. He had received command to fight his persecutors, and promise of victory, he was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill equipped for war, would have despaired if they had known from the first that they were to face a well armed force three times their number.

And the Muslims met the army of Qureysh by the water of Badr. Before the battle the Prophet was prepared still further to increase the odds against him. He gave leave to all the Ansar (natives of Yathrib) to return to their homes unapproached, since their oath did not include the duty of fighting in the field, but the Ansar were only hurt by the suggestion that they could possibly desert him at a time of danger. The battle went at first against the Muslims, but ended in a signal victory for them.

"Those passages of Quran which refer to the battle of Badr give warning of much greater struggles yet to come.

\* In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib

Despite the heavy odds, the battle on Mt Uhud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious these men left their post, fearing to lose their share of the spoils. The cavalry of Qureysh rode through the gap and fell on the exultant Muslims. The Prophet himself was wounded and the cry arose that he was slain, till someone recognised him and shouted that he was still living, a shout to which the Muslims rallied. Gathering round the Prophet, they retreated, leaving many dead on the hillside.

On the following day the Prophet again sallied forth with what remained of the army, that Qureysh might hear that he was in the field and so might perhaps be deterred from attacking the city. The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army of Qureysh.

The reverse which they had suffered on Mt Uhud lowered the prestige of the Muslims with the Arab tribes and also with the Jews of Yathrib. Tribes which had inclined towards the Muslims now inclined toward Qureysh. The Prophet's followers were attacked and murdered when they went abroad in little companies.

The Prophet was obliged to take punitive action against some of them. The tribe of Banī Nudir were besieged in their strong towers, subdued and forced to emigrate. The Hypocrites had sympathised with the Jews and secretly egged them on.

In the fifth year of the Hijrah the idolaters made a great effort to destroy Al Islam in the War of the Clans or War of the Trench, as it is variously called, when Qureysh with all their clans and the great desert tribe of Ghatafan with all their clans, an army of ten thousand men, rode against Al-Madinah (Yathrib). The Prophet (by the advice of Salman the Persian, it is said) caused a deep trench

to be dug before the city, and himself led the work of digging it. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their strength. A fitting defeat was inflicted on Qureysh, as ultimately they had to retreat.

On the day of the return from the trench the Prophet ordered war on the treacherous Banī Qureyẓah, who, conscious of their guilt, had already taken to their towers of refuge. After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. The Prophet granted their request.

Early in the sixth year of the Hīrah the Prophet led a campaign against the Banī'l-Mustaliq, a tribe who were preparing to attack the Muslims. It was during the return from that campaign that Ayesha, his young wife, was left behind and brought back to camp by a young soldier, an incident which gave rise to the scandal denounced in surah XXIV. It was on this campaign also that Abdullah ibn Ubayy, the "Hypocrite" chief, said, "When we return to the city the mightier will soon expel the weaker" at sight of a quarrel between Muhajirīn (immigrants from Mecca) and Ansār (natives of Yathrib).

Attired as pilgrims, and taking with them the customary offerings, a company of fourteen hundred men journeyed to Mecca. As they drew near the holy valley they were met by a friend from the city, who warned the Prophet that Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the sanctuary, their cavalry was on the road before him. On that, the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called Al-Hudeybiyah, from whence he tried to open negotiations with Qureysh, explaining that he came on'y as a pilgrim. The first messenger he sent towards the city was maltreated and his camel hamstrung. He returned without delivering his message.

The Prophet sought some messenger who would impose respect. Othman was finally chosen because of his kinship with the

powerful Umayyad family. While the Muslims were awaiting his return the news came that he had been murdered. It was them that the Prophet, sitting under a tree in Al-Hudeybiyah took an oath from all his comrades that they would stand or fall together. After a while, however, it became known that Othman had not been murdered. A troop which came out from the city to molest the Muslims in their camp were captured before they could do any hurt and brought before the Prophet, who forgave them on their promise to renounce hostility. Then proper envoys came from Qureysh. After some negotiation, the truce of Al-Hudeybiyah was signed. For ten years there were to be no hostilities between the parties. The Prophet was then to return to Al-Madinah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, Qureysh promising to evacuate Mecca for three days to allow of his doing so. Deserters from Qureysh to the Muslims during the period of the truce were to be returned, not so deserters from the Muslims to Qureysh. Any tribe or clan who wished to share in the treaty as allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of Qureysh might do so.

There was dismay among the Muslims at these terms. They asked one another "Where is the victory that we were promised?" It was during the return journey from Al-Hudeybiyah that the surah entitled "victory" was revealed. This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. War had been a barrier between them and the idolaters, but now both parties met and talked together and the new religion spread more rapidly. In the two years which elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts. The Prophet travelled to Al-Hudeybiyah with 1400 men. Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000.

In the seventh year of the Hijrah the Prophet led a campaign against Kheybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies. The forts of Kheybar were reduced one by one, and the Jews of Kheybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of Omar. On the day when the last fort surrendered Ja'far son of Abu Talib, the Prophet's first cousin,

joined with all who remained of the Muslims who had fled to Abyssinia to escape from persecution in the early days. They had been absent from Arabia for fifteen years.

In the same year the Prophet's vision was fulfilled. He visited the holy place at Mecca unopposed. In accordance with the terms of the truce the idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims.

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of Al-Islam, the Prophet sent three thousand men to Syria under the command of his freedman Zeyd. The campaign was unsuccessful except that it impressed the Syrians with a notion of the reckless valour of the Muslims. The three thousand did not hesitate to join battle with a hundred thousand.

In the same year Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the sanctuary at Mecca.

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca. Qureysh were overawed. The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. The Prophet caused all the idols which were in the sanctuary to be destroyed, saying "Truth hath come, darkness hath vanished away," and the Muslim call to prayer was heard in Mecca.

In the same year there was an angry gathering of pagan tribes eager to regain the Ka'bah. The Prophet led twelve thousand men against them. At Huneyn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete and the booty enormous. For many of the hostile tribes had brought out with them everything that they possessed.

The tribe of Thaqif were among the enemy at Huneyn. After that victory their city of Ta'if was besieged by the Muslims, and finally reduced.

In the ninth year of Hīrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign. The army advanced to Tabuk, on the confines of Syria, and there learnt that the enemy had not yet gathered.

Although Mecca had been conquered and its people were now Muslims, the official order of the pilgrimage had not been changed, the pagan Arabs performing it in their manner and the Muslims in their manner. It was only after the pilgrims' caravan had left Al Madinah in the ninth year of the Hīrah, when Al Islam was dominant in North Arabia, that the Declaration of Immunity, as it is called, was revealed. The Prophet sent a copy of it by messenger to Abu Bakr, leader of the pilgrimage, with the instruction that Ali was to read it to the multitudes at Mecca. Its purport was that after this year Muslims only were to make the pilgrimage, exception being made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them. That proclamation marks the end of idolworship in Arabia.

The ninth year of the Hīrah is called the Year of Deputations, because from all parts of Arabia deputations came to Al Madinah to swear allegiance to the Prophet and to hear the Qur'an. The Prophet had become, in fact the Chief of Arabia, but his way of life remained as simple as before.

In those ten years he destroyed idolatry in Arabia, raised woman from the status of a chattel to complete legal equality with man, effectually stopped the drunkenness and immorality which had till then disgraced the Arabs, made men in love with faith, sincerity and honest dealing, transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge, and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Qur'an.

In the tenth year of the Hīrah he went to Mecca as a pilgrim for the last time—his "pilgrimage of farewell," it is called—when from Mt. 'Arafat' he preached to an enormous throng of pilgrims. He reminded them of all the duties Al Islam enjoined upon them, and



that they would one day have to meet their Lord, who would judge each one of them according to his work. At the end of the discourse, he asked, "Have I not conveyed the Message?" And from that great multitude of men who a few months or years before had all been conscienceless idolaters the shout went up "O Allah! Yes!" The Prophet said "O Allah! Be Thou witness!"

It was during that last pilgrimage that the surah entitled "Succour" was revealed, which he received as an announcement of approaching death. Soon after his return to Al Madinah he fell ill. The tidings of his illness caused dismay throughout Arabia and anguish to the folk of Al Madinah, Mecca and Taif, the hometowns. At early dawn on the last day of his earthly life he came out from his room beside the mosque at Al Madinah and joined the public prayer, which Abu Bakr had been leading since his illness. And there was great relief among the people, who supposed him well again. When later in the day, the rumour grew that he was dead, Omar threatened those who spread the rumour with dire punishment, declaring it a crime to think that the messenger of God could die. He was storming at the people in that strain when Abu Bakr came into the mosque and overheard him. Abu Bakr went to the chamber of his daughter Ayesbah, where the Prophet lay. Having ascertained the fact and kissed the dead man's forehead, he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be dead. Abu Bakr went up to Omar and tried to stop him by a whispered word. Then finding he would pay no heed, Abu Bakr called to the people, who recognising his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said "O people! Lo! as for him who used to worship Muhammad, Muhammad is dead. But as for him who used to worship Allah, Allah is Alive and dieth not." He then recited the verse of the Qur'an

"And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful."

"And" says the narrator, an eye-witness, "it was as if the people had not known that such a verse had been revealed till Abu Bakr recited it". And another witness tells how Omar used to say "Directly I heard Abu Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's messenger was dead. May Allah bless and keep him!"

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"The Arabian Prophet" abridged and edited—"the Message,"

MARYAM JAMILAH


## Can Islam be Reconciled with the Spirit of the Twentieth Century.

"ISLAM shall perish unless it comes to terms with the modern world" Such are the words constantly repeated by the western educated ruling class in Muslim Countries \*

They never tire of reminding us that we cannot live in a bygone age. We are taught that it is unrealistic to try to turn the clock back because nothing can reverse the trend of history. Therefore we have no choice except to conform our faith to the demands of an ever-changing secular society. In order to be strong, we are told that we must reject "traditional" interpretations of the Quran and read it "rationally" in the light of modern life. Practically all reforms advocated by the governments of Muslim countries have this goal in mind. We shall now seek to examine the most important of these and their effect upon the Islamic community.

Because the idea of an Islamic state is an anathema to a world dominated by sheer opportunism, these Western-educated leaders tell us that we must accept the abolition of the Khalifate as permanent

COURTESY:

 With compliments from the collection of essays "Islam Versus the west" (by The Authrerss) published by Kitab Bhavan, Kalan Mahal, New Delhi 6, 1969,

\* This trend is equally found common to the Western-Educated and Western-influenced Muslim leaders and intellectuals also in the countries where the Muslims are not politically dominant (Editor)

and dismiss any possibility of its revival in the future. Politics and government based on religion are branded as medieval. Therefore in order to take their place in the modern world, Muslims must reconcile themselves to secular rule. Towards this end, books have been written in Muslim countries blaming the Khalifate for all the evils afflicting them throughout history. They claim that the Khalifate is not really part of Islam because the Holy Prophet's mission was limited to preaching. He never wished to rule. Only expediency forced himself to do so.

Intellectual dishonesty could scarcely sink to lower depths than this. Islam cannot live without an Islamic community. And the Islamic community cannot survive without organized institutions and leadership.

The next step after the abolition of Khalifate is the elimination of the Sharia. Since the Sharia is considered by many Western educated leaders as outmoded and its conception of justice inferior to Western legal systems, it is believed that only secular laws can promote the social well being of society. In other words, it is deemed essential to regard the enforcement of such Quranic laws as the prohibition of lending money at interest, drinking alcoholic beverages, gambling and sex outside of marriage as no longer applicable to the present day. The punishments laid down in the Quran for the violation of these laws are attacked as cruel and inhuman. But does not an evil remain an evil regardless of time or place? And is the merit of a law to be judged according to its leniency? Does the criminal deserve more sympathy than society? Without the Sharia, the Islamic way of life disintegrates into a mere collection of empty platitudes.

After the elimination of Islamic Leadership and Islamic Law, it is no problem to destroy the solidarity of the Ummat. The concept of a universal Islamic brotherhood transcending race, language, and geography is incompatible with the supremacy of national sovereignty. Therefore in order to adapt to the spirit of the twentieth century, Muslims are told that the Ummat must be replaced by nationalism.

This has resulted in the isolation and alienation of the different Muslim peoples from each other. Instead of stressing a common

Muslim heritage, their leaders glorify a mythical past as if it were a Golden Age Islam snatched away from them. For instance the Turkish nationalists regard the Ottoman period as a time of subjection to foreign culture and foreign languages. Simultaneously Reza Shah changed the name of his country from 'Persia' to 'Iran' because it was the alleged homeland of the "Aryan" race. The government of the United Arab Republic erects giant statues of Rameses in the public squares of Cairo glorifying him as a great "Arab" king while Umar is depicted by the nationalists not as a pious Khalif but instead the champion of Arab domination over foreign peoples.

On few subjects are the modernists so emphatic than insisting that Pan Islamism is dead. As one Turk puts it 'We want to construct a Turkish Islam which will be as much ours as Anglicanism is part of England. Anglicanism is not Italian or German. Yet nobody accuses it of not being Christian. Why should we Turks be deprived of an Islam of our own?'

Nationalism is behind the constant clamour for official translations of the Quran without the Arabic text. The adoption of the Latin alphabet by Turkey and Indonesia together with the supremacy of English and the neglect of Arabic in the educational systems of the remaining non Arab countries, have made the language of the Quran increasingly unintelligible. Not only would official translations of the Quran without the Arabic complete the destruction of the Ummat but also inevitably corrupt the text itself.

The overwhelming ambition of governments in the Muslim world is to promote economic development and raise the standard of living through industrialization. One may ask is this not in accord with Islam's demand for economic justice and the elimination of extreme poverty. In the sense that the Quran denounces asceticism and gives us the right to enjoy our legitimately earned wealth and also in the sense that Allah intended the riches of the universe be used for the benefit of man, Islam cannot be hostile to technological progress as such. But it is implacably opposed to the present-day ideologies which regard no sacrifice too great for material gain or physical power.

It is not the scientific discoveries in themselves which do the harm but rather the materialistic philosophy which forces industrial

zation to serve destructive ends, bringing havoc to the community, wrecking family ties and religious life. Modern Industry will not allow workers to take time off for prayers and the fast of Ramadan is discouraged as hampering productivity. This same poison has also invaded the schools as purely utilitarian subjects increasingly dominate the curriculum. Thus technical and commercial courses are most highly esteemed while Islamic studies are scorned.

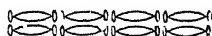
Modern industrialization promotes the philosophy that man can banish poverty, disease and ignorance without divine aid. In other words, science has made man independent of Allah. This is why in the battle against poverty and social injustice, no government is willing to enforce Zakat, the prohibition of interest, the Quranic inheritance laws or put the Waqf foundations to effective use.

The "emancipation" of Muslim women is regarded by these leaders as indispensable for social progress. If by "emancipation" is meant the right of women to develop their minds through education and use their abilities to earn their livelihood when necessary, then they are right. But unfortunately the champions of feminism also insist that Muslim women be free to mix socially with men and wear immodest dress. Because Muslim women are required to conceal their bodies in public, there is no question that modern fashions, which are designed for the opposite purpose, violate both the Quran and the Sunnah.

The adoption of Western dress is officially encouraged by nearly every government in the Muslim world. Turkey has gone to the ridiculous extreme of decreeing Western dress compulsory by law. Western clothing has become symbolic of "advancement" and "progress" while the indigenous costume, now confined largely to the very poor in the rural districts, is regarded as synonymous with "backwardness."

To strive for the elimination of all visible signs of Muslim identity by adopting the dress and living habits of a civilization as implacably hostile to Islam as that of the West, is tantamount to apostasy. The prophet made this very clear when he said "He who imitates the unbelievers is one of them."

Thus we have demonstrated why it is impossible to reconcile Islam with the spirit of the twentieth century. The more Muslim peoples try and 'reform' Islam to make it "compatible" with modern life, the weaker they will become. Muslims will gain strength and vigour not by going along with the trend of our age, but only by 'fighting against it'. All means, including the mass media, should be employed to arouse among the peoples of the Muslim world sufficient resistance to anti-Islamic laws and policies so that they refuse to co-operate. At the same time increasing support must be given all qualified leaders willing and able to influence a government under which the Islamic way of life will be officially encouraged instead of discouraged.



"Say, O ye men ! Now the Truth hath reached you from your Lord. Those who receive guidance, do so for the good of their own souls, those who go astray, do so to their loss, and I (Muhammad) not set over you to arrange your affairs !

(The Quran X 108).



'O' Prophet ! Say to the consorts 'If it be that ye desire the life of this world and its glitter,—then come ! I will provide for you maintenance and set you free in a handsome manner. But if ye seek God and His apostle and the home of the Hereafter, verily God has prepared for the well doers amongst you a great Reward."

(The Quran XXXIII 28-29).

## OF PERFECT FAITH AND WAY OF LIFE

GOD sent His prophets as exalted teachers of humanity in order to guide mankind and to impart the knowledge about His essence and attributes, for, these being beyond the ken of human senses and intellect, and without a parallel in this world, man could have never had these concepts by himself. God first illuminated the hearts of His messengers, the prophets, through His revelations and messages and then caused them to guide the humanity in accepting and treading the path—a way of life—in consonance with His Will and Pleasure.

Human imagination and intellect, experiences and aspirations, traditions and cultures can never attain this knowledge, since it can only be transmitted by the Creator and Benefactor of the Universe. And since this knowledge is delivered through the prophets of God only, they shall ever remain the fountainheads of true faith and the gnosis of God, light and learning, ennobling conduct and virtuous behaviour, their way of life shall ever remain the righteous and the chosen path, and mankind shall have no choice but to follow these impeccable leaders of humanity for its own salvation and for achieving eternal happiness. God has specifically mentioned quite a good number of these elevated souls in the Quran and enumerated the divine rewards conferred on them.

Thereafter God addresses each one of us through his beloved prophet Muhammad, on whom be the blessings and peace

“Those are they whom Allah guideth to follow their guidance  
Say (O Muhammad unto mankind) I ask of you no fee for  
it. Lo! it is naught but a Reminder to (His) creatures.”

(Al Anam 90)

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With compliments from the Academy of Islamic Research and Publications' series "Islam—the perfect religion and a way of life"  
Nadwatul-ulema, Lucknow

These are thus the adorable teachers of humanity, the devoted apostles of the Living, Loving One God Their creed and convictions, manner and morals, conduct and demeanour, in short, the view of life and the world emanates from their complete and unflinching submission to the Lord of the world And this is what we call "Islam" to distinguish it from the other way of life, known as 'Ignorance' and based on a defiant rejection of the way of these prophets.

Abraham, who earned the title of the friend of God, who was chosen to be the leader and guide of humanity as well as the progenitor of the later prophets

,'Allah (Himself) chose Abraham for friend ''

(Al-Nisa 125)

Lo ' I have appointed thee a leader of mankind

(Al-Baqarah 124)

"Verily Abraham was a pattern, devout unto Allah, Upright, and was not of the associaters Thankful for His bounties He chose him and He guided him unto a straight path

And We gave him good in the world, and in the Hereafter he is among the righteous

And afterward We inspired thee (Muhammad, saying)  
Follow the religion of Abraham, as one by nature upright  
He was not of the idolaters

(An-Nahl 120-3).

Ever since the Truth was revealed to Abraham, he continues to be the leader of mankind, and shall continue to be so till the Day of Judgement The last prophet sent to mankind during this era of Abraham was Muhammad, and the people raised to hold the banner of Abraham aloft are the Muslims

"He hath chosen you and hath not laid upon you in religion any hardship the faith of your father Abraham (is yours). He hath named you Muslims .

(Al-Hajj 78)



The distinguishing feature of the leadership of Abraham and his call consists of the Unity of Godhead, unalloyed and free from all traces of paganism, animism, pantheism and dualism. It strictly follows in the footsteps of Abraham who addressed thus the idolators of his time

“Lo! We are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever till ye believe in Allah only”

(Al Mumtahanah 4)

And, then, Abraham beseeched God for his progeny in these words

“My Lord! Make safe this territory, and preserve me and my sons from serving idols”

(Ibrahim 35)

Muhammad the last Prophet, was brought forth in the progeny of Abraham in the same country, nay, the same city of Mecca where the first house of God was erected by Abraham as the centre of worship to One and the Only Lord of the world. The call of Abraham was clarified, refined and perfected and disseminated to the four quarters of the Globe by him. It was thus that the prophethood finally came to an end with his universal message and the favour and bounty of God completed on mankind. Now he is the only model, guide and pattern for leading a righteous life in this world and winning salvation in the world-to come

About three months prior to his death, the revelation made at Arafat to the Prophet Muhammad declared

“This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM”

(Al-Maida 3),

“Say, (O Muhammad, to mankind). If you love Allah, follow me, Allah will love you and forgive you your sins. Allah is Forgiving, Merciful

(Ale-Imran 31)

For the divine approbation and guidance now depends on following the course chalked out by Muhammad, the era of his leadership and that of his patriarch, Abraham, extends to the present times. In the creed and faith, devotion and worship, behaviour and morals, culture and the way of life, the concepts, practices and teachings of the last prophet, humanity can find the way acceptable to God. The approval of the last Prophet of God was sealed with the Divine favour, and to whatever he showed his inclination and aptitude, that was crowned with the propensity of upright nature.

Take any custom, usage or practice classified as permissible, meritorious or in keeping with the Islamic norms and you would find it to have been approved and practised by the Prophets of God.

The way of Abraham and the culture based on it, is a separate and distinct culture in its own right. Its characteristics and features, norms and values, are singularly different from the traits of all other cultures. I shall delineate only two of its distinctive features which can be observed at any place.

1. All the civilised people are given to bathing and putting on immaculate dress. So far as I know the concept of purification is peculiar to the Islamic-Abrahamic way of life. It is something more than mere cleanliness of the person and dress of an individual. However immaculate and spotless dress one may be putting on but the least defilement without a taint or stain on the dress or person would render the prayer ineffective unless that impurity is removed. The same concept holds good for the utensils, beds, furniture, etc., in daily use of a Muslim. In fine, Islam does not remain content with cleanliness alone, but goes further to draw a distinction between it and purification.

2. The Abrahamic-Islamic culture has a code different from others for consumption of animal flesh. It draws a line between edibles which are forbidden and permissible, clean and unclean, creatures that have died and those that have been sacrificed. It absolutely forbids several categories of animal which are, by and large, disliked by man. Unlike other man-made laws based on human wisdom, experience or custom and hence alterable, these injunctions, whether they be for individual code of conduct or for social beha-

viour, are basically revealed laws and hence eternal. This scheme of divine legislation leaves sufficient room for adjustments and adaptations to meet the ever-changing needs of the human beings, within the framework of its general principles, values and ideals

Abraham was chosen by God to stand at the head of a great religious movement with a universal call. His offspring was rewarded with prophethood and leadership of the mankind and appointed to invite the humanity to surrender to Allah. It is a responsibility, then, devolving on his entire progeny and also on those who associate themselves with his call to strive and struggle for the truth, fight falsehood, invite the people to submit to God and work for it unceasingly till the ship of humanity finds a safe anchorage and to carry the torch of Divine guidance. This is, indeed, the fundamental constructive factor still at work to save the world from eternal doom and to guide the humanity to find its way to a bright future

Belief in One and the only God as the sole and unassisted author of creation, free from all traces of idols and associates, is the fundamental principle, the font and cornerstone of the message of Abraham and Muhammad.

“So shun the filth of idols, and shun lying speech,

Turning unto Allah (only), not ascribing partners unto  
Him . . .”

(Al-Hajj 30-31)

The wisdom of this message is clear. It purifies the soul from the evil of covetousness, love of the world, and its vile trappings, crass materialism and the lust for power and position.

“As for the Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).”

(Al-Qassas : 83).

This message discriminates neither between man and man, nor does it favour any particular nation, race or language. It brooks no aggressiveness at all nor does it tolerate partiality towards any faction, class, colour, creed, language or culture

The Prophet of Islam warned his followers "Do not turn into disbelievers after me and begin not killing one another." "You all are the progeny of Adam and Adam was created from dust No Arab has any preference over a non Arab nor a non-Arab over an Arab except one who is most God fearing "

"O mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo ! the noblest of you, in the sight of Allah, is the best in conduct Lo ! Allah is Knower, Aware "

(Al-Hujurat . 13)

The last Prophet of God warned "Whoever gave a call for partisanship is not one of us, whoever fought for partisanship is not one of us and whoever died for partisanship is not one of us" Once when certain people tried to rally the people round to their support in the name of Ansars and Mahajirs, the Prophet said, "Leave it, this is disgraceful"

The core of this message consists of the Unity of Godhead , from it stems the respect for humanity in social life, it makes for humility and fear of God in morality salvation in the Hereafter becomes the object of all its endeavour struggle and sacrifice , clemency coupled with valour is its battle-cry , guidance and commonweal get preference over pecuniary interests in the administration , service rather than overlordship and benefaction rather than exploitation become the hall mark of its rule. The selfless service it has rendered to humanity and the way it has protected mankind from the onslaught of ignorance and disruptive forces in its heyday of glory is a distinction that history never witnessed again

We undoubtedly love and revere the land in which we are born, and Islam neither denies this natural instinct in man nor tries to suppress it With regard to this affinity of man with his abode hinted at in the Quranic verse saying 'We have made you nations' We are Burmese, Indians, Turks and also Saiyids, Mogh ils and Pathans, but from the view-point of what we believe in, the norms of morality we adhere to and the mental and intellectual faculties we possess we are the followers of Abraham, Muhammad and Islam

And the Abrahamic and Muhammadan characteristics in us must also find expression.

We might put on different dresses, for, neither Islam nor the Prophets of yore prescribed any particular dress. Islam permits this diversity provided the limits prescribed in this regard are not overstepped

The limits laid down for a temperate and ethical way of life constitute, in truth and reality, the essence of prophetic culture. These limits, broad and practicable, are easily applicable from one end of the world to another. They permit sufficient mobility—a wide sphere of freedom—to anyone endowed with upright nature to pattern his life within these bounds

There are similar peripheral injunctions, laid down by the prophets of God which constitute the guiding precepts of Islamic way of life. These commands pertain to different spheres, the family and social life, dresses and dietary habits, etc., leaving us free to pattern our affairs or to adopt whatever we like within these limits. ❧




‘ He (Muhammad) will enjoin them what is right and forbid them what is wrong, and permit them to make use of healthful viands and prohibit the impure, and will ease them of the burden under which they groan and free them from the bonds which bind them. And those who shall believe in him and strengthen him against his opponents and help him (in his mission), and follow the light (the Quran) which hath been sent down with him, — these are they with whom it shall be well ”

( The Quran 7 157 )

❧ Abridged and edited, (“the Message”).


## THE UNITY HERALDED

 THE fact that preaching the doctrine of monotheism is the predominant feature of the life and Message of the Prophet of Islam is unanimously admitted by friends and foes, antagonists and protagonists. It was the Prophet of Islam who conveyed to the people the doctrine of God's Unity in its perfect form. Let us now analyse the implications of this word explaining, at the same time, the Prophetic approach to it and see how his teaching in this regard attained perfection

It laid down that God is One and single by His nature as well as by His perfect Attributes, He has no partner in the worship specially meant for him, He is neither 33 crores in number, though manifested in 33 crore Attributes, nor is He one in three nor is He two on account of opposite forces in the world. He is One, Single, Separate and without associates. No Prophet has the authority to associate himself with His Divinity, and no Nimrod or Pharaoh, Chosroe, Caesar or Maharaja has the power to share His sovereignty and providence and raise a cry "I am your God, the highest"

He purified the doctrine of monotheism-and declared that there is only one God who himself sustains all else. He alone brings forth the living from the dead and the dead from the living. He is God of the white and black races and, in fact, of all the races, the Aryans, Semetic nations, Iranians, Turanians, Arab, Israelites, Ismaelites, Christians, Hindus and Muslims. He is as well God of the Jews and Gentiles, Trinitarians and unitarians, masters and servants, high and low. They are equal in the eyes of God. All are his servants and He alone is the creator and Master, the Sustainer and

COURTESY:

 With compliments from "Mohammad, the prophet of unity," 1972, Tarjuman-e Hayath Publications, Hyderabad (India)

the Destroyer. There is no particular God of Mohammad himself, or of the Quraish, or of the Arabs or of the Muslims. There is only one God for the whole World, and One Divine Unity to which all creatures must equally submit. All of them are His servants and He is their Lord.

There is only one providence who caters to the needs of the beings inhabiting all the worlds. The teaching of Prophet Mohammad wiped away the distinctions which had divided the human race into various nations, communities and tribes allotting a separate god to each of them. He taught that all the peoples being servants of one and the same God are brothers to one another. Whether Syet or Shaikh, Muslim by birth or Muslim by conversion, Brahmin or untouchable, European or Asiatic all are fellow servants of the one Supreme Master.

Say, ' I seek refuge in the Lord of Mankind, the  
king of mankind, God of mankind —

(C XIV 1-3)

This truth was brought home to the people. The Prophet declared that Allah is the One and only Lord of mankind and all the creatures in heaven and earth, all men and animals, all families and races, all peoples and nations are equally cared for by His universal Providence.

The lofty ideal not only united into a universal brotherhood the Arabs and the Persians, Turks and Tajiks, the Europeans and the Africans, Indians, Aryans, but also the animals.

There is not an animal in the earth, nor a flying creature on two wings but they are Peoples like unto you.

(VI 38)



The message of Islam as conveyed by Prophet Mohammad removed all absurd misconceptions about the religious and secular life. He explained that these were not two separate water-tight compartments. The religious and secular sides are inter related and

inter dependant. If religion is subdued by passion for worldly gains, it turns to be entirely materialistic. In case the worldly affairs are governed by Divine laws, the life becomes purely religious. Thus, the dividing line between religion and worldliness is in man's own point of view. If that question is viewed in the correct perspective, the two things become one. The administrative affairs of a state which are regarded to be purely secular, assume a religious character if administered in accordance with the will of God. Earning Livelihood is materialistic, but if it is expended for the overall welfare of mankind, it is nothing but religion. Risking one's life without any specific object is, undoubtedly, a crime, but when it is done in obedience to Allah's commands, it takes the form of martyrdom and becomes strictly pious and religious.

The Holy Prophet explained this axiom and put it himself into practice. His prayer, his fastings, pilgrimage, almsgiving, keeping awake during night, nocturnal worship, recitation of the Quran, dissemination of Divine commandments engagements in Jihad & administrative affairs, in short, every movement of his life was as much connected with the material world as it was associated with religion. Although he enjoyed all the powers of Kaisar and Alexander as the head of the new Islamic welfare state, he appeared more a Divine Messenger than a King. His Caliphs and companions also exhibited the same spirit which pervaded their pious deeds being the result of the synthesis of secularism and religiousness. This was in consonance with the Quranic teachings. The Holy Quran in its several verses has prescribed a return for man's deeds which he would receive both in this and the life hereafter. In other words, it has been ordained that whatever a man sows in this world, he would invariably reap in this world and again on the Day of Resurrection. This principle was strictly adhered to by the Prophet's companions and by those who followed them. The life of these pious souls was quite perfect in all respects as long as they imbibed the spirit of the Islamic teachings. They never distinguished between religious and secular spheres of life. All their functions were in conformity with the Quranic injunctions.

✈ The word 'Jihad' means to exert one's utmost endeavour in promoting a cause. ★ Edited & abridged (The Message)



## The Universality of The Muhammadan Ideology

THE message of all the prophets was one and the same and was not meant for any particular clime or country or people. It had a universal application for making as a whole wherever they lived. The Qur'an states that there is no corner of the world occupied by man where this universal message was not delivered

The message which every prophet delivered was that mankind were in reality one people and one community, and that there was but one God for all of them, and that on that account they should serve Him together and live as members of but one family. Such was the message which every religion delivered. But curiously the followers of each religion disregarded the message, so much so, that every country, every community and every race resolved itself into a separate group and raised groupism to the position of religion.

The Qur'an quotes the utterances of the prophet gone before to show that every one of them had aimed to affirm the unity of ideology and preach universal brotherhood.

Everyone of the prophets invited mankind to but one task—devotion to God and righteous living. They one and all enjoined that mankind should live together as brothers unto each other, and not to live divided. But to the regret of the Qur'an, "Men have rent their great concern one among another into sects, every party rejoicing in that which is their own."

But the advice was set aside and mankind divided themselves into rival groups, each obsessed with the thought that it was superior to every other.

The same idea is repeated over and over again in the Qur'an. Din, the way of God, is the law of action fixed for man. Man but receives what he earns. That is the law, the Din, the path of salvation. One does not gain salvation on the strength merely of belonging to an illustrious or ancient race or tribe or claiming a number of prophets as born among one's people.

There is nothing in the Qur'an on which so great a stress is laid as on this view of life. It is repeatedly made clear that it does not favour any exclusive group religion. On the other hand, it asserts that it has come to put an end to all groupism and bring all mankind to one path of life, the path of truth, which knows no newness, but by its very nature has had to remain the same throughout the course of time, the path to which all prophets have invited mankind.

Referring to the previous prophets, the Qur'an addresses the last Prophet in the following words:

These are those whom God has guided. So, follow therefore what had guided them. (Q 6:90)

The first doctrinal principle of the Qur'an is to recognize the founders of all religions and endorse their teaching, which at the basis was but one and the same, and to conform to the way shown by them.

The expression 'We make no difference between them' in (Q 3:78) recurs in several other places in the Qur'an just to mark its disapproval of the tendency at regarding one prophet as superior to another, or of accepting one prophet and rejecting another, as the bearer of truth. The Qur'an calls upon everyone who cares to follow the way laid down by God to accept without discrimination all the prophets and all the scriptures revealed to them and the basic truth which they all contain, and to accept it wherever found and in whatever language it is expressed.

The Qur'an says: God is one. His truth is one, and this has been conveyed to man in different languages. But you accept one prophet and reject another. You accept the basic message in one

place and reject the same message in another. In other words, you accept and reject one and the same thing. Such attitude is indeed a denial of the message itself

The divine truth, says the Qur'an, is an universal gift from God. It is not exclusive to any race or any people or religious group or is not exclusively delivered in any particular language. You have, no doubt, created for yourselves national, geographical and racial boundaries. But you cannot so divide the divine truth. That truth bears no national stamp, nor professes any racial or geographical loyalties or group affiliations. The truth of God wherever and in whatever form it is found, is your treasure and you are heir to it.

The Qur'an asks "If you do not deny that the creation of the universe is the creation of but One Supreme Being, and that it is He who sustains it, then, why do you deny that the spiritual way of life prescribed by Him is but one, or has been delivered to man in but one way?" It says "There is only one Providence for all of you. You, one and all, believe in Him. Your spiritual leaders have all taught you but one and the same basic truth. And yet, why do you hate one another in the name of one and the same God who had enjoined on you all to bow before no other threshold except His, and bound you all together in one single bond of fellowship?"

The aim of the Qur'an is to emphasize that for one and all there is but one God and that every action has a corresponding result. The Qur'an therefore asks "Why then all this tension and warfare in the name of God and religion? Repeatedly does the Qur'an affirm that its teaching is nothing but this that it calls upon man to believe in God and practise righteous living, and not to condemn anybody's religion or reject its founder. It says it confirms the basic message common to all religions and presents it as its own message. When such is the Qur'anic attitude, "Why," asks the Qur'an, "do the followers of other religions declare war against the Qur'an?"

The Qur'an has never asked the followers of other religions to accept it as a new faith altogether. On the other hand, it asks them to return to their own religions by first discarding all the aberrations that they have heaped thereon, and strictly adhere to the original faith. It then says "If they do so, the purpose of the Qur'an is

served, for, if once one returns to his own religion in its pristine form, he will find that there is nothing therein but what the Qur'an itself has come forward to revive and represent" It says that its message is no new message and that it is the same which the prophets of yore had delivered

This is the reason why the Qur'an has openly praised such of the followers of other faiths as upheld at the time of the advent of the Qur'an the spirit of their faiths and lived upto their basic teachings It only observes that their number was but small, the majority having strayed away from their original faith

Whenever the Qur'an stresses that it has come only to confirm the previous revealed scriptures and not to deny them, and calls upon their followers to believe in the Qur'an also, it does so only to emphasize that the Qur'an does not present anything antagonistic to their faiths, nor does it aim to turn them away from their own faiths, but that in fact even aids them to remain staunch to them. It therefore asks in astonishment Why then do they declare war against the Qur'an or quarrel with it brought forth by the last prophet, Mohammed (peace be on him)? ❧



And (O Prophet !) We have sent thee to mankind at large to function as a bearer of glad tidings (to those who live aright) and as a warner) to those who live wrongly) But most men have not realised this (as yet) ( Q 34 28 )



COURTESY.

❧ ~~With Compliments~~ from 'The Tarjuman-al-Qur'an" (Abul Kalam Azad) Translated by Dr Syed Abdul Latif, 1962, Asia Publishing House


Extracted & edited. ( the Message )

## *The Basic Features Of Ideology Of The Quran*

**T**HE scope and nature of the ideology of the Qur'an is indicated in its basic directives, 'Believe' and 'Work righteously,' (the Qur'an 103) It is round these two injunctions that the entire Qur'an revolves. The line of action suggested is that one has to grow conscious of certain basic realities of life and to see that whatever one thinks or does is in conformity with them. These realities are expressed by the Qur'an in the form of doctrinal beliefs which one has to implement in his day to day activity, if he truly is a believer in them.

1. **Unity of God** —Firstly, one has to believe in the Unity of God by recognising that the entire Universe, both visible, and invisible, owes its existence to but one Supreme Being and is sustained by Him. This is the basic concept into which the Qur'an desires to inculcate the mind of man in order that he might feel one with the rest of world created by Him and adjust his life accordingly. So great is the emphasis which the Qur'an lays on this concept that the entire Book seems to be nothing else than an exposition of its implications.

2. **Belief in Malaik** —As a corollary to the belief in the Unity of God one has to accept the idea that the order or harmony that prevails in the Universe is regulated and maintained by certain forces or functionaries created by God to be at work not only in the entire framework of the Universe but in all things contained therein including man. The Qur'an calls them Malaik, loosely

 From Al-Qur'an (rendered into english) 1969, the Academy of Islamic studies, Hyderabad, India.

translated into English as 'angels'. Man's role in life is to understand them and seek their aid in order to enjoy a life of peace and positivity.

The belief in them is called for also with a view to warning the people against regarding them gods or co-sharers of Divinity. (The Message)

3. Belief in Muslim or apostles of God — Besides the above two beliefs one has to believe in the idea that the Divine purpose in creation, particularly in the creation of man, was revealed to mankind through chosen individuals from among themselves styled Muslim or apostles of God. The Qur'an makes it clear that such apostles or prophets were raised among all sections of humanity and in every part of the world. (Q 55: 24)

4. Belief in the Scriptures — It is the duty of everyone to believe in all of them and also in what was revealed through them or the Kutub or Books or the Scriptures.

5. Belief in the Hereafter — Lastly, one has to believe in the law of life at work in every human being, and in life in general, the law that lets every action of man produce a corresponding result, so graphically described in the memorable words of Jesus: "As ye sow, so shall ye reap." The recognition of this law of cause and effect, or of the result following every deed, is styled by the Qur'an as belief in the Yawm-ul-Akhir or the Day-After, or Yawm-ul-Hisab or the Day of Reckoning when one has to account for the life one has lived on earth.

These five beliefs together form a single unit. They have to blend one into another when translated into action. States the Qur'an: "O ye who believe! Believe in God, in His Apostle, and in the Book which He hath sent down to His Apostle and in the Books which He hath sent down aforetime, for, he who denieth God and His malaik and His Books and His apostles and the Day Hereafter, hath surely gone far astray." (Q 4: 136)

## His Task : A Mission & A Movement

The Prophet Moh immad (peace be on him), was neither a philosopher to be contented with propounding some lofty ideas without taking any note of the factual conditions nor a mere preacher who should have given pleasant sermons and shut his eyes to the overall evil and never bothered about the consequences. This redeemer of humanity was gifted with a social awareness and had in his mind a complete transformation of human society. He comprehended the forces and elements dominating life's structure, kept in view the leadership which was at the helm of the crude social order, argued against it, criticised it and even challenged it. He kept his eyes on the march of history and watched every trend and event. He looked upon every move with the insight of leader and with a political consciousness as to how far it will be a help or hindrance to his campaign of reform. He kept his eyes on all elements of society to ascertain at what time each may be expected to help. He matched his strength against that of the enemy and waited for the most appropriate to strike and when that time arrived he boldly advanced. He minutely studied the movements of public opinion and smashed every propaganda of the enemy.

He strictly followed his principles but not with closed eyes, rather watched the conditions and expediencies and adopted the wisest course. Wherever he found opportunity he advanced his steps but when the occasion was unfavourable he retraced his steps. Where two evils were faced he avoided the one and dealt with the other. When war was inevitable he did not shirk it and when peace was possible, he would not miss it, he readily extended his hand of friendship. And in all his dealings he not only observed but also advocated fear of God and moral approach. When we look at this in the light of Quranic teachings, we can easily discover the difference between a religion and a system, mere preaching and a revolutionary call, individual purity and collective transformation.

Since the Prophet had launched a new order he selected persons of sound intellect and whomsoever had his heart illumined by the slogan of truth was absorbed in the order after severe test and whatever organised force was available at a particular time was put under his guidance to fight against the barbarous system, intellectually and politically.

He did not make sufis and dervishes of those who collected round him and did not lead them on to the path of anchorites and ascetics. They were not simple minded and inert worshippers, but bold, fearless, conscientious, wise, self-respecting, dignified, intelligent, sensible, active, energetic, initiators and restless workers. They were endowed with ability to lead. Men of refinement after the best training and link-up with the best order under the best guidance became an invincible force. It was thus, that, despite, the number of Islamic party in Mecca was just forty, it created such a stir in the city and the surrounding areas that for years it was the main topic of conversation.

Unfortunately the political aspect of the Prophet's accomplishments has been so much obscured that it is difficult to form a true concept of his mission and aims, and unless this aspect is fully kept in view it is quite impossible to understand the difference between the limited religiousness and the wider concept of the Islamic order. The Prophet had come with a complete system to establish an order based on right and to enforce divine laws. So we should understand that the Prophet had come to launch the movement of comprehensive reform in the widest sense and to build up a new society and for carrying out this movement he was fully endowed with the ability of leadership and political consciousness and just as there is no other person equal to him in other respects, in the same way he has no match in the greatness of his political leadership.

The prophet's accomplishment was that he advocated virtue, struggled for the supremacy of virtue and established a complete system based on virtue. This cannot be comprehended within the narrow meaning of religion. It was a mission, a movement.

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From "MOHAMMAD The Benefactor of Humanity," English Condensation by Rahm Ali Hashmi, Board of Islamic Publications, Delhi. Extracted & Edited (The Message)



## *The Intellectual Bondage & Its Sources*

Power and domination is of two kinds, one in the intellectual and moral fields and other in the political and economic areas. In the former case, a nation attains such intellectual heights that the others have no other alternative but to follow it in respect of concepts and ideas, and beliefs and values, to shape their thinking, to organise their society and to fashion their civilisation on the lines set by it and consider its ideas to be final in all matters that govern every sphere of life. In the latter case, a nation seeks to establish its material strength whereby it is able to extract the submission to itself from the other nations and which ultimately results in the establishment of its economic and political hegemony over them. Similarly, the subjection and slavery also is of the above two kinds but with quite opposite attributes.

Viewed from another angle, these two kinds slightly differ from one another. For, where there is intellectual slavery it is not necessary that there should also be political slavery and vice-versa. But it is the general rule of nature that a nation which is rich in knowledge and learning and which moves forward in scientific research and discoveries, is bestowed with intellectual as well as material progress. Whereas, the moment a nation gives up competing in the fields of research and inquiry, it inevitably becomes a victim of the material downfall along-with falling prey to intellectual decline. And since dominance is the

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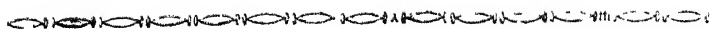
\* Since this article stands as relevant today as in the thirties of this century when it was written, as there has been no qualitative change in the conditions hitherto, it has been found too valuable for our readers to be avoided to be reproduced herein. (The Message).

result of power and servitude that of weakness, as long as intellectually and materially survive and weak nations continue to progress downward in servitude and weakness, they deserve no better treatment than intellectual and physical bondage, for, the stronger nations jump to usurp them and rule over them by asserting their intellectual and physical superiority

Today, the Muslims are the victim of the same double slavery of and submission to the West. At one place the rigour of both the kinds is evident, and at some other place the political slavery is less felt while the intellectual bondage is predominant. Today, unfortunately there is no Islamic society which, in true sense, is perfectly free of the West\*, where they can enjoy political stability and right to self governance. They are not free of intellectual enslavement of the West. Their schools and colleges, their offices and markets, their homes and societies and even their personal habits speak of the fact that the western civilization, ideas, arts and sciences are ruling over them. They think with the western mind, see with the western eyes and blindly follow the path set by the West, consciously or unconsciously. In brief, their minds are prepossessed with the assumption that the right or wrong is that which is so regarded by the west. To them the real criterion of right, truth, civility, morality, humanity, nicety and of every other thing is one that the West has set. They judge all their faith and creed, tenets and ideas, civility and nicety, and manners and morality on the same western standard. They feel satisfied with and take pride in anything they find fit on the western criterion and assume anything found unfit thereon as wrong. One rejects it openly while another condemns it furtively and tries his best to develop it by all means consistent with the western standard.

When this is the state of our free nations, we can very well

\* Though today most of the Islamic countries have become independent of the western colonialism, they are still in the clutches of the neo-colonialism of the West. Thus they still continue to be in the chains of the western influence for all practical purposes. (The message)



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imagine the state of the intellectual slavery of those who are under the direct rule of the West. Now, let us inquire into the causes and sources of this slavery. An exhaustive explanation in fact requires a book itself. However, a brief account may be given here.

The intellectual dominance essentially originates in and is based on the intellectual endeavour, that is the prudent development of the basic tenets upto date enabling them to be applied to the existing times, and on the scientific research. The nation that takes the lead and initiative in these matters is bound to be one leading the other nations and whose ideas would dominate and control over the thought process of the world. And the nations who in this respect are lagged behind are destined to play the role of followers. Their ideas and beliefs remain no longer strong enough to retain control over the minds of the people and firm enough to survive the flood of those of intellectually living and marching nations. Accordingly, as long as the Muslims remained marching ahead in intellectual endeavour and research, the entire world continued to move after them. The criterion of good and evil, vice and virtue and right and wrong as determined by Islam was in turn emulated, consciously or unconsciously, by the entire world and which continued to shape its thought and action in accordance therewith. On the contrary, when the Muslims ceased to turn out the men of thought and research, gave up to think and unravel the mysteries of nature and abandoned the task of assimilating and developing the knowledge, they were virtually retired from the leadership of the world. On the contrary, the western nations had advanced in these respects and consequently become the leaders of the world and the Muslim nation had to bow before them in the same manner as the world had bowed down before the Muslim Leadership sometime in the past.

For about five centuries the Muslims had continued to sleep on the bed laid for them by their ancestors, while the western nations had been endeavouring hard in the line. Thereafter, suddenly the flood of the western dominance sprang up and within a century engulfed the entire globe. When they got up from the long spell of sleep, they found the Christian Europe already armed with both pen and sword and

was ruling over the world therewith. A small group strived hard to defend the status quo. But its defeat was imminent and predetermined, since it was equipped neither with pen nor with sword. As far as the great bulk of the nation was concerned, it did what exactly the weak were accustomed to do. The comfort-seeking and frustrated minds received the ideas, doctrines and theories riding the sword, reason and an apparently pretty disguise of scientific empiricism from the West, as the articles of their faith. And the old and existing religious beliefs, ethical principles and the cultural bases started to be gradually smashed out by this new and strong flood, and over a period of time they unconsciously developed a hypothesis in their heart and mind that whatever emanated from the West was alone right and the yard-stick to measure rightness or correctness.

Some of the nations which were confronted with the western civilization did not have the civilization of their own. A few others, which, though had one were not as strong as to retain its distinct identity. A few more were such whose civilization in essence was not much different from the one that invaded them. All such nations could easily be dissolved in the western civilization without much resistance from their own end. But the case of Muslims was different from that of others. They possessed an independent and perfect civilization of their own based on and determined by a comprehensive code encompassing all the spheres of life, both theoretically as well as practically. And it was totally opposed to all the basic principles of the western civilization. It is for this reason that these civilizations have been colliding with each other at each and every step and in consequence an adverse effect has been taking place in all the theoretical and practical spheres of life of Muslims in their capacity as a distinct cultural entity.

The philosophy and science in whose laps the western civilization has been brought up for centuries are drifting towards atheism and materialism. Right since the time of its inception there broke out a war with religion. To put it proper, it was the war of the so-called Reason and Rationalism on the religion that gave birth to the western



civilization None of these—observing the objects of the universe, discovering their secrets, detecting the laws operating therein, considering over their operational system and deriving the conclusions by reason and inference by means of systematising them in an order—fell against religion But accidentally, when the new Scientific Movement of Europe was born in course of Renaissance, it confronted with those Christian priests who had sustained their religious beliefs on the foundation of the ancient Greek philosophy and who considered that causing the slightest disturbance to those bedrocks by the modern scientific discoveries and the intellectual endeavours was bound to dismantle the very structure of the religion itself Guided by this false notion they violently opposed the modern scientific movement The religious Inquisitions were set up whereby the protagonists of the movement were visited with severe, wild, horrible and inhuman penalties Since, this movement was the result of a real awakening, it instead of declining or being suppressed by violence, gathered momentum till the flood of the intellectual liberalism swept off the domain of religion

At the outset, the war was between the intellectual liberals and religious leaders Since the latter were fighting against the former purely in the name of faith, soon the battle got turned into one between the christianity and the liberalism Thereafter, in essence, the religion, no matter what it might be, was regarded the principal party to this scuffle, The thinking on scientific lines started to be taken to mean a thing which antagonized the religious thought Whoever intended to ponder over the problems and mysteries of the universe, he thought it was binding on him to trace out a way independent of the religious angle The basic notion of religious view of the universe was to identify the main source and origin of causation of all the objects and laws of the physical world, and their operation with the power which was over and above this world Since it was the theory propounded by the adversaries of the modern Scientific movement, the protagonists of the latter deemed it to be indispensable to resolve the mystery of the universe without any reference to God or to some other Supernatural being.



They regarded every other approach or theory which viewed the problems of life and universe by presuming the existence of God, unscientific. Thus the scientists and philosophers of the modern age grew preoccupied by a prejudice against God, Spiritualism and metaphysics or supernaturalism which was the result not of reason or argument but of the emotional provocations. In fact, they refused to believe in God not because His non-existence was proved and verified by facts and reason, but for the simple reason that He was the Enemy of their and liberalists' enemies. It was merely this irrational temper that formed the basis of what was contributed by their reason, intellect and scientific struggle throughout the subsequent five centuries.

When both the western philosophy and science started their journey, they were totally directed against Godliness. Since they were surrounded by the religious atmosphere, they in the beginning continued to maintain the Naturalism together with Godliness. But as they proceeded further, the naturalism asserted gradually to prevail over the Godliness till the concept of God and of everything that was supernatural totally vanished. They had gone to the extent that nothing except Matter and Motion remained real and the science came to be regarded identical with Naturalism. The belief of the philosophers got based on the view that everything that could not be weighed or measured had no reality at all.

This account of events is verified by the history of the western Science and philosophy. Descartes (who lived by 1650), considered to be the Adam of the western philosophy, was a staunch believer in God and in the simultaneous existence of Spirit along with Matter on the one hand, and on the other, it was he who founded the pure mechanical approach to interpreting the objects of the physical world which had subsequently become altogether the materialism itself. Hobbes (1679) marching a step further resorted to refuting the Supernaturalism and to regarding the entire universal system at every object thereof interpretable very much in mechanical terms. Thus he did not believe in any rational or spiritual power at all which controlled this material world. Nevertheless he as well believed in God, in the sense that to believe in a cause of

causations was a rational necessity. Then there arose Spinoza (1677) who was the greatest protagonist of Rationalism in the seventeenth century. He allowed no distinction among Matter, Spirit and God and turned God and universe into a single totality by clubbing them together and did not admit the absolute authority of God therein. Leibnitz (1716) and Locke (1704) believed very much in God, but both of them were inclined towards Naturalism.

This was the philosophy of the seventeenth century wherein the Godliness and Naturalism went hand in hand. Similarly, science did not receive the colour of atheism completely until the end of the seventeenth century. Copernicus, Kepler, Galileo, Newton and none of the other protagonists of science was a disbeliever of God. But in the quest of unfolding the mysteries of the universe, they simply wanted to discover the factors or forces and the laws operating its system just by ignoring the Divine theory or approach. This ignorance of divine theory itself essentially constituted the seedling of atheism or naturalism which later sprouted through the intellectual liberalism, though the philosophers of seventeenth century were not conscious of this course of happening. They could not draw any line of distinction between naturalism and Godliness and accordingly continued to consider that they could very much be maintained together.

It was in the eighteenth century that it became obvious that any approach, based on the neglect of the existence and authority of God, to understanding the universe could never fail to reach materialism, blasphemy and atheism. John Toland, David Hartley, Joseph Priestly, Voltaire, La Metrie, Holbach, Cabanis, Denis Diderot, Montesquieu, Rousseau and similar other liberal thinkers appeared on the horizon who either bluntly refused to believe in the very existence of God or if there were a few who believed in Him, considered Him to be not more than a limited or constitutional monarch who after creating and bringing the universe once in motion got retired and thereafter had no role in operating its system. They were not prepared to believe in the existence of anything beyond or outside the physical world of Matter and Motion. To them, only those things which were subject to the human observation and experimentation were real. Hume strongly supported this theoretical approach with his Empiricism and Scepticism and stressed that the Sense-experience and experiment alone were the basic criterion for judging the correctness of the things proved.

by reason. Berkeley resisted and fought against this growing materialism to his fullest. But he could not block its way. Hegel aimed at promoting the Idealism as against the Materialism. But the abstract Idea was not cared for as against the concrete Matter. Kant pursuing a mid-path maintained that God, sustenance of Spirit and liberty of Will were not among the things that could be encompassed in the realm of human knowledge. They could neither be proved nor conceded to, though they might be believed in very much, as it was demanded by the practical wisdom. Though this was not the last attempt to effect a compromise between the Godliness and the Naturalism, it failed. While the disgraced reason and intellect regarded the Almighty merely an off-shoot of guess-work or at the most a retired and powerless existence, to believe in and fear Him and to seek His grace and pleasure merely for safeguarding the morality was totally a nonsensical and futile exercise.

In the nineteenth century materialism touched its peak. Buchner, Czelbe, Comte, Mabochole and other likeminded thinkers and philosophers regarded everything apart from the Matter and its properties, false. Bentham and Mill promoted Empiricism in philosophy and Utilitarianism in ethics. Spencer advanced the theory of physiological evolution and of the self-birth of life and universal system, with a great vigour. The biological, physiological, geological and zoological discoveries, the progress of applied sciences and abundance of material resources had perfectly subscribed to the view that the universe had come into existence of itself and was never created by any one else. It was moving on its own on the lines set by its own self-determined and self-regulated laws independent of any Operator. It was marching along the line of progress as a self-driven machine. The non-living matter developed the life not by a deliberate order of some One but on the development of its own nature and innate vitality. The growth of the conscious movement, the sense, the conscience and the thinking were all the properties of the same development. Both men and animals were all machine self grown and self-driven under the physical laws. From them occurred the same kind of actions as determined by the system and order in which the parts of these machines were assembled and fitted. They did not possess free will and choice. The exhaustion of energy and the abrupt collapse of the system constituted their death which was identical with sheer destruction. Once the machine was

broken and destroyed, it lost also its Living Properties and hence their remained no question of their resurrection or of the Day of judgment

Darwin's theory of Evolution played the greatest role in consolidating and shaping this Naturalism and Materialism into a well reasoned and systematised scientific theory His work, "Origin of Species" published first in 1889 is considered to be the one that revolutionized the entire world of science He, by a method most appealing to the so called scientific minds of the nineteenth century substantiated the theory that the universal operations could run very much independent of God The objects of Nature and their manifestations were not dependent on any any cause except on the laws of The evolution of beings right from the lowest to the highest stages of life was the result of an evolutionary process of the nature that was devoid of any element of will and reason There was, in fact, no prudent maker of the human and animal forms of life Instead, the machine which at one time crept like an insect evolved and appeared in the form of conscientious and talking man as a result of its passing through the processes of the Struggle for Existence, the Survival of the Fittest and the Choice of the Nature

It was this philosophy and science that gave birth to the western civilization accomodating in itself neither the fear of an omnipresent and omnipotent God, nor weightage of the guidance based on proof, revelation or intuition, nor belief in the life Hereafter, nor any sense of accountability therein, nor any question of individual responsibility of man, nor the consistency with a purpose of life which was beyond and above the beastly ends It was purely a materialistic civilization totally devoid of Godliness, truthfulness, righteousness, honesty, piety, sincerity, purity, and bashfullness on which was based the Islamic civilisation Both were set in the directions opposite to each other, in theory as well as in practice It aimed at rooting out the very values on which the Islam erected the edifice of the human morality and culture And the Islamic system could not stay even for a single moment on the foundations on which the individual conduct and the social system as envisaged in the materialistic Western civilization was built up It ment, Islam and the west were like two boats sailing entirely in the opposite directions One, at a given time, could sail only in one and accordingly, whoever attempted to sail on both was bound to be shattered

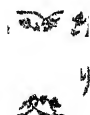
What else could it be called, if not the misfortune, that the era when this materialist and atheist civilization had touched its peak was exactly the century in which the entire Muslim world had fallen prey to the political dominance and the dictating reigns of the western nations, right from Morocco to the Far East. The Muslims were suddenly raided with sword. For the minds so impressed and harassed by the political dominance of the western powers, it had become difficult to protect themselves from the onslaught of the western science and philosophy and the effects of their civilization. The state of the Muslim nations who had come under the direct rule of any western realm, in particular, was still worse. To preserve their worldly interests, they were bound to learn the western sciences. Since, the studies were not aimed at imbibing the knowledge, sincerely and critically contained in them and their heads were bowed before the western teachers with awe and reverence, the new Muslim generations intensively received the influence of the western concepts of the so called scientific theories, particularly in the sphere of social sciences. Their mentality continued to be moulded in the western forms and the influence of the western civilization continued to grow more and more in their hearts. There was not generated the critical vision at all in them through which they could discriminate the right from the wrong and could opt only for the right. They could not grow mature enough to think independently and to form the opinion of their by way of liberal inference. It was for this reason that, as we saw, the foundations on which the Islamic civilization was based had shaken. The very patterns that moulded the thinking on the Islamic lines had spoiled. The very shape and nature of the minds thinking on the western lines or believing in the tenets of the western civilization was such that the Islamic principles could never be fitted in it properly. When the principles themselves could not be accommodated, the rise of numerous and strange doubts in the details was never worth wondering.

Small doubt, that the bulk of the Muslims still believes in the veracity and truthfulness of Islam and prefers to remain Muslim. But getting influenced by the western concepts and civilization, their minds are deviated from Islam and this deviation still continues to grow more and more. Regardless of the political dominance, the scientific and theoretical domination of the west still controls the intellectual environment of the world. It has changed the view points in such a way that

to look around with an Islamic eye and to think on Islamic lines has become a difficult task. These adversities will not vanish until and unless there emerges a team of matching intellectuals among Muslims. There is a need of a Renaissance very much in Islam as well. The works and contributions of the ancient Islamic thinkers and scholars are no longer sufficient and of any use today. The world has moved ahead. Reverting to the stage through which it had taken its long strides some six centuries back is neither possible nor desirable. Only those who can take the lead in the field of knowledge and of practice, can lead the world forward. Thus if Islam can redeem its leadership of the world today, it is possible only when there emerge the scientists and scholars who by strength of their knowledge, vision, research and reasoning can dismantle the foundations on which the structure of the western civilization is erected. They must be able enough to found a new system of philosophy on the premises based on an unbiased observation of the universal objects from the Quranic angle. They must be competent enough to evolve a new 'Natural Science' based on the lines set by the Quran. Lastly they by inspiring from the pure and pristine Islamic thinking must also build up a system of thought and vision on the Divine lines which can replace all the atheistic, heretic and materialistic ones. And they must develop it with such a vigour that it prevails over the entire world, and that the Islamic civilization is received in place of the western civilization.

What all has been said here may be compared to a train driven by the engine of reason and wisdom and which in turn is operated by the men of intellect and vision. This train moves where it is driven by its drivers. The passengers sitting in it are bound to move in the direction in which the train is moving whether they like it or not. A passenger who does not want to be carried to the direction to which the train is moving can do nothing except to turn his face to a different direction in the moving train itself. But by just turning his face, and changing his seat he cannot change the direction of the train or the destination of his journey. He can do so only when he is able to capture the engine and turn it to his desired end. The people who are now controlling and operating the engine are all rebels of God and devoid of the Godly vision. So the train carrying the passengers is speeding towards atheism and materialism and hence all the passengers intentionally or unintentionally are drifting away from the desired

destination of the Godliness as envisaged by Islam. Now for changing the direction of this movement, it is necessary that a handsome courageous people who have full belief in God should rise to the occasion and strive hard to replace the present vanguards. Until and unless the efforts are not made to this end, the train shall not veer round to Godliness but shall continue to move along the same route of unGodliness, skepticism and atheism, no matter how much ever we resent, agitate or cry.



None is worthy of worship but Allah, the One  
 He takes no partner. Sovereignty is His and to  
 Him all praises belong. It is He who gives life and  
 causes death. His power extends over everything.  
 There is no god except Allah, the One  
 ( The Prophet, Peace be on him )

---

\*Courtesy: 'Tarjumanul Quran', September 1934  
 Translation M. Ghayasuddin.

# VINDICATION OF \* THE PROPHETHOOD

A person, who was born in a land of sands and deserts, orphaned in his early age, neither educated at any school nor informed of the philosophic riddles of Socrates and Plato, neither taught by a teacher nor inspired by any company of philosophers, scholars and political and moral scientists, who on the contrary had spent the four decades of his life with the untutored and the rudest cameleers and hitherto had seen none except a nation which was indulged in idol-worship and mutual feuds and wars, and men and women of which took pride in theft, rape and adultery, all of a sudden rose to contradict the whole of his nation. He was surrounded from all sides by idol worship. Yet, whenever he spoke he said, "there is no god except Allah, the Almighty". Not only he heralded it himself, but he also made the whole people, who for centuries were worshipping Lat, Manat and Uzza (their major idols), speak the same. He wiped out the wickedness and immorality from the whole nation. He got them to break and bring down the idols from the high altars to the low earth and thus upheld the name and glory of God in the entire peninsula of Arabia that after Abraham and Ishmael had been polluted with thousands of immoralities and impurities. Once again he restored it to its original purity and dignity of the Abrahamic faith of Monotheism. Who had infused this light of vision in his heart suddenly after forty years of his age which illuminated not only the Arabian Peninsula but also the entire globe?



Could any philosopher explore and teach more than what the principles of faith and ethics, apart from the basic teaching of "La ilaha illallah" (None is worth worshipping and submitting except the Almighty), that untutored Prophet had imparted ? Not only he taught all this but with the force of his pure heart and tongue inscribed it in the hearts of the people. This was the task that could be undertaken neither by a philosopher nor by a sovereign ruler.

Then what was it in that child which had turned the entire Arabian peninsula into a Divine Miracle—the unique of its kind—for the entire world and for the ages throughout the history ? My God ! even the staunchest of the heretic and the anti religious atleast shall have to admit that if there is any one who is reverable next to God, it is he, even if he is unable to believe him as the Prophet. May my soul lavish on you, O Messenger of Allah ! Thus for a person who would have visualised the secret reality of the prophethood, it would be impossible to abstain from admitting and believing in Mohammad to be the Messenger of the Almighty.

From 'Hayat-e-Javeed' by Altaf Hussain Hali  
Translation M. Mumtaz, M. A. (Osm.)



# The Last Pronouncements of the Prophet

The last addresses of the Prophet peace be on him, reflect his masterly exposition of his case (message) in the global forum of mankind for all the times to come. Apart from the unique specimen of his oratory, They help us also in our appreciation of the greatness of his sacred cause and personality. Accordingly, certain glimpses of his last addresses would be valuable enough to be read by the readers of "The Message"

With his prophetic insight revealing to him that it was his last opportunity to address the ummah (his people) and he included in the address his last will, of which every word is important. Further this was the most appropriate occasion to give the clarion call to humanity on behalf of the Islamic faith, which he did in the best possible manner.

## AT ARAFAT ON THE NINTH ZILHAJJA

All praise is for God. We praise Him and seek His help and ask Him for forgiveness of our sins and express our repentance before Him. We seek his protection against mischiefs of our hearts and our evil actions. Whomsoever God guides on the right path no one can lead him astray and whomsoever God does not give guidance no one can guide him aright.

And I declare this truth that there is no god except Allah and I declare this truth that Mohammed is His servant and His Apostle.

O' servants of God I advise you to worship Him and I persuade you to do it.

O, people! Listen to me carefully as I ask clearly, for I do not think I will have the opportunity to meet you here after this year.

O' people! your blood and your property have been sanctified to one another till you are presented to your Lord.

whosoever has anything in trust should return it to its owner. Amounts of interest of the days of ignorance (Pre-Islamic days) are

remitted and first of all I renit the claims of interest of my uncle Abbas bin Abdul Muttalib

All claims of blood of the days of ignorance are cancelled and first of all I cancel the blood demand of Rabia bin Haris bin Abdul Muttalib, (his cousin) All titles and offices of the day of ignorance are abolished

Deliberate murder shall be avenged

O' people ! After the establishment of the order of truth the devil has lost hope that he will be worshipped in this land But he will be pleased if he is obeyed through such other sins which you consider light

Surely the world has returned to the time when God created the earth and heaven

O' people ! your women have been given some rights in respect of you and you have been given some rights in respect of them It is incumbent on them to let no one enter into their sleeping chambers except you and do not let any one entre into your house whose entry is not liked by you And they should not commit any adultery , If they desist and obey you their maintenance is your responsibility

You have, taken them as your companions as a trust from God and have made use of their bodies with God's permission So fear God in respect of women and train them in the right manner. .

O' People ! Men of the faith are brothers to one another and so to take the property of a brother without his permission is prohibited . So do not, after me, go back to the ways of idolatry and begin to cut one another's throats I am leaving with you something that, so long as you follow it, you will never go astray, and that is the Book of God.

O' people ! Your God is one, and your ancestor is also one You are all the progeny of Adam who was created from earth. The most respected before God amongst you is one who is most God-fearing. No Arab has preference over a non-Arab or a non-Arab over an Arab, Preference if any is on the basis of the fear of God .. ... And you people will be asked about me Now tell me what you will say. All cried out ' "We affirm that you have conveyed the message, carried out the responsibility of instructing the people, raised all curtains from the face of truth and faithfully conveyed the truth of God" ..... ..  
.. O' God ! Be Thou the witness ! O' God ! Be Thou the witness ! O' God ! Be Thou the Witness ! ... Those who are present

here should convey these things to those who are absent. Possibly those who are absent may remember and observe these things more carefully than those present. God's protection and blessings descend on you !

#### AT MINA

"O' people ! No prophet is to come after me and no community will be raised after you. So listen carefully and devote yourself in obedience to Allah, offer prayer/prayers five times daily, perform pilgrimage of your Lord's sacred Mosque that you may find place in Paradise"

#### AT THE POND OF GHADIR

After all I am a man and probably I will soon get the call from God which I shall welcome. I am leaving with you the burden of two responsibilities. One of them is the book of God which contains the rules of guidance and knowledge. So hold on to the Book of God and take light from it"

AT UHAD                      On One of his last days he visited Uhad and after praying for the martyrs of Uhad he spoke .                      O' people ! I am going to depart from this world before you and to be a witness about you. I have no fear that after me you will assign partners to God. But my fear is that you may be involved in the struggle for worldly benefits ".                      One day he called together his select companions and addressed them as follows                      "I advise you to fear God and commit you to His care, instil in you His fear, for I am a clear warner. Beware, God has told me and you that the home of the next world will be assigned to those who will not aim at mischief and recalcitrance in this world and the success in the next world is for the God-fearing. Best wishes to all of you and to all those who will pledge to me by accepting Islam " . . . Just five days before passing away, he taking support came to the mosque and addressed as follows  
"People who had gone before you had made the tombs of Prophets and saints objects of worship. You must not do it. Do not make my tomb an object of worship. Those who made Prophets' tombs places of wo-

relationship met with terrible divine punishment. I prohibit you to do it. See, I have conveyed the word to you. O' God, Thou art the Witness of it." To pacify the public worried about his death he took the support of Hazrat Ali and Hazrat Fazal din Abbas and came to the mosque limping and sitting on the lower step of the pulpit delivered his last address. "O' people, I have learnt that you are worried about my death. But has any of the Apostles remained alive for ever? I am going to meet God and you will also meet Him. "All affairs are carried on by the order of God. If there is delay in any matter do not try to hasten it. God will not hurry up anything because of the hurry of any one. Listen, I am going ahead and you will also meet me. We promise to meet at the tank of Paradise." On Monday he rallied round. He brushed his teeth, peeped through the curtain, smiled at his assembled companions and after some moments repeated thrice "O' God! The Highest Companion!" and resting his head on the lap of Hazrat Ayesha, passed on to immortal God! . Ah! We all belong to God, and to Him shall we return.

Though, he was born, lived and worked in Arabia, his message was meant for the entire world and the mankind. Though, physically he was no more there to live, his message and mission continued to be meant for all the ages to this day and for those to follow.



"Say (o' Mohammed) He is God the one and only. God the eternal, absolute. He begetteth not nor is He begotten. And there is none like unto him",

(Quran CXII)

Courtesy "Mohammad The Benefactor of Humanity" by Naeem Siddiqui - English condensation Rahm Ali Hashmi  
 Edited by M Fareeduddin, B Sc, LL B. (Final).



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*And when it is said to them (certain people), "For God", their  
pride drives them to sin, Then Hell is a fitplace for  
them -and right wretched this place of rest !*

( Ouran, 2 206 )

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## A Scientific View : Definition and Role of Prophet.

A Prophet may be defined as a type of mystic consciousness in which 'unitary experience' tends to overflow its boundaries and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depths only to spring up again, with fresh vigour, to destroy the old, and to disclose the new directions of life. This contact with the root of his own being is by no means peculiar to man. Indeed the way in which the word 'wahy' (inspiration) is used in the Quran shows that the Quran regards it as a universal property of life, though its nature and character are different at different stages of the evolution of life. The plant growing freely in space, the animal developing a new organ to suit a new environment and a human being receiving light from the inner depths of life, are all cases of inspiration varying in character according to the needs of the recipient, or the needs of the species to which the recipient belongs. Now during the minority of mankind psychic energy develops what I call prophetic consciousness--a mode of economizing individual thought and choice by providing ready-made judgements, choices, and ways of action. With the birth of reason and critical faculty, however, life, in its own interest, inhibits the formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment, is an achievement, and when once born it must be reinforced by inhibiting the growth of other modes of knowledge. There is no doubt that the ancient world produced some great systems of philosophy at a time when man was comparatively primitive and governed more or less by suggestion. But we must not forget that this system-building in the ancient world was the work of abstract thought which cannot go beyond the systematization of vague religious belief and traditions, and gives us no hold on the concrete situations of life.

That religion is a deliberate enterprise to seize the ultimate principle of value and thereby to reintegrate the forces of one's own personality, is a fact which cannot be denied. The whole religious literature of the world, including the records of specialists' personal experiences, though perhaps expressed in the thought forms of an out of date psychology, is a standing testimony to it. These experiences are perfectly natural, like our normal experiences. The evidence is that they possess a cognitive value for the recipient, and what is much more important, a capacity to centralize the forces of the ego and thereby to endow him with a new personality. The view that such experiences are neurotic or mystical will not finally settle the question of their meaning or value. If an outlook beyond physics is possible, we must courageously face the possibility, even though it may disturb or tend to modify our normal ways of life and thought. The interests of truth require that we must abandon our present attitude. It does not matter in the least if the religious attitude is originally determined by some kind of physiological disorder. George Fox may be a neurotic, but who can deny his purifying power in England's religious life of his day? Mohammad, we are told, was a psychopath. Well, if a psychopath has the power to give a fresh direction to the course of human history, it is a point of the highest psychological interest to search his original experience which has turned slaves into leaders of men, and has inspired the conduct and shaped the career of whole races of mankind. Judging from the various types of activity that emanated from the movement initiated by the Prophet of Islam, his spiritual tension and the kind of behaviour which issued from it, cannot be regarded as a response to mere fantasy inside his brain. It is impossible to understand it except as a response to an objective situation generative of new enthusiasms, new organizations, new starting-points. If we look at the matter from the standpoint of anthropology it appears that a psychopath is an important factor in the economy of humanity's social organisation. His way is not to classify facts and discover causes. He thinks in terms of life and movement with a view to create new patterns of behaviour for mankind.

Courtesy "The Reconstruction of Religious Thought in Islam".

Extracted and edited (The Message)



*do not indulge in wilful extravagance  
For, the wilfully extravagant belong to the fraternity of  
satans, and Satan has always been ungrateful to his god*

(Quran 17 . 26-27)

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# ERRATA

It is regretted that "The Message" is dragged into the necessity of being added also with as lengthy a list of compose-errors as the following errata by the recklessness, lack of required sense of responsibility, and failure to display the matching competence and sufficient sincerity in carrying out the necessary instructions on the part of the printers concerned, despite the editors' trying their best to avoid it

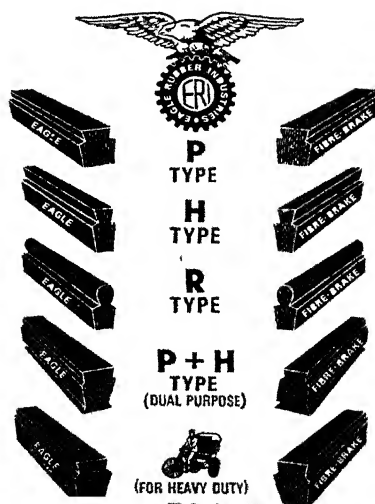
<i>Page</i>	<i>Line</i>	<i>For/after</i> ×	<i>Read</i>
xiv	29	ught	right
xv	34	unwarrented	unwarranted
xvi	1	peo plemtending	people intending
	8	so-calleb	so-called
	10	stures	stirs
	12	of coarse	of course
	19	owing	owning
	26	implications	implications
	34	structurs	structures
xvii	31	totalty	totally
xviii	11	credit	credit
xix	15	warrented	warranted
xx	18	implications	implications
xxi	5	alaraming	alarming
	17	tthe	the
xxii	14	aud	and
xxiii	2	und	and
	27	searehing	searching
	, ,	enquiry: nto	enquiry into
	30, 31	ganglionin	ganglion in
	31	sociol	social
xxiv	17	snccced	succeed
	19	× that	it
xxvi	20	students,	students'
xxviii	37	ladies,	ladies'
1	14	faling	falling
	17	fields	feuds
2	28	man	men
	34	state affairs	state of affairs

3	7	wordly	worldly
	29	rotton	rotten
4	29	include	included
6		Massenger	Messenger
8	22	orginally	originally
10	7	Mt Hirja	Mt Hira
11	1	ot	to
12	27	musderers	Murderers
	31	Abn Bakr	Abu Bakr
	32	prophat	prophet
13	14	Macean	Macean
14	14	a thousand strong	of thousand strong
			men
16	4	inflicted	inflicted
16	7	couscious	conscious
16	17	compaign	campaign
	21	offerings	offerings
17	2	them	then
	12	return to	to return
	30	Hday biyah	Hudeybiah
	35	wero	were
	38	causin	cousin
18	6	surronding	surrounding
	11	compaign	campaign
	13	thousnnd	thousand
19	1	agaiu	again
	23	bafore	before
20	25	bead	dead
21	3	contries	countries
	4	con not	cannot
	13	comunity	community
22	5	Muslim	Muslim
	22	Quaran	Quran
	26	with out	without
23	15	Christiau	Christian
	19	snpremac	supremacy
	33	idelogies	ideologies
24	3	wotkers	workers
25	13	Trnth	truth
26	4	colud	could
	11	tratsmitted	transmitted

26	31	aggressino	aggression
31	11	faught	fought
33	11	him	Him
34	18	tAllah	Allah
35	1	wordly	worldly
	2	wordly	worldly
	7	roligious	religious
36	12	spearate	separate
	18	riguteous	righteous
37	9	group religion	group or religion
	13	invtted	invited
	15	brophets	prophets
	18	guidpd	guided
	25	af	of
	31	lauguage	language
38	22	aud	and
39	2	Qnran	Quran
39	18	brrough	brought
42	4	pleasent	pleasant
	27	dedlings	dealings
43	16	surrounading	surrounding
	18	pryphets	prophets
	23	complate	complete
45	2	survile	servile
48	10	controle	control
	13	stronge	strong
51	12	Inquistions	Inquisitions
	26	independent	independent
52	8	thier	their
54	11	disgressod	digressed
	23	abundance	abundance
	24	subcribed	subscribed
55	10	thier	their
55	11	× laws of	Nature
	18	Existance	Existence
	22	guidence	guidance
	33	whieh	which
	35	ment	meant
56	2	materialist	materialistic
	2	atheist	atheistic
	8	onslaugt	onslaught

	9	Muslm	Muslim
	17	thier	their
	19	civiliztion	civilization
	23	× then	own
	24	foundattons	foundations
57	19	prestine	pristine
58	6	unGodliness	un-Godliness
61	19	exept	except
62	17	entre	enter
	20	campanions	companions
64	14	campanions	companions
	18	thoug	though
67	9	cepcacity	capacity
	29	srtaring-points	starting points
	30	standpont	stand point

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And (O Prophet !) We have Sent thee to mankind at large to function as a bearer of glad tidings (To those who live aright, and as warner. (to those who live wrong) But mostmen have not realised this (as yet). (Quran 34 28)

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“When we (God) decide to destroy a population, we (first) send a definite order to those among them who are given the good things of this life and yet (they) transgress. So that the word is proved true against them. Then (it is) that we destroy them utterly.”

(The Quran 17 : 16)

“The greatest (Jihad) struggling for the sake of God is a word of justice said before an unjust and tyrannical ruler”

(The Prophet)

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సా వి ని ర్

ది వ్య ఖు ర్ ఆ న్

## సూ ర తు ల్ ఫా తి హా

(మొ ద టి అ ధ్యా యం)

- ★ సమస్త స్తోత్రములు, సర్వలోకములకు పోషకుఁడును,
- ★ అమిత దయ గలవాఁడును, ప్రేమించువాఁడును,
- ★ తీర్చుదినమునకు సర్వాధికారియునగు దేవునికై యున్నవి.
- ★ ఓ దేవా ! విన్నేమేము పూజించుచున్నాము నీ సహాయమే  
వేఁడు చున్నాము.
- ★ మాకు సన్మార్గము చూపుము
- ★ నీవు అనుగ్రహించినవారును
- ★ నీ కౌపమునకు పాత్రులు కాని వారును, దుర్మార్గులు కానివారును  
పోవు మార్గము చూపుము.

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కరుణామయుడు కృపాకరుడు అయిన అల్లాహ్ పేరుతో

## ప రి చ యం

మానవాళి యొక్క మార్గదర్శకత్వం కొరకు అసంఖ్యాక ప్రవక్తల్ని పంపి తన కరుణాను గ్రహాలను వర్షింపజేసిన అల్లాహ్ కే సకల్ స్తోత్రములు ఆయన పరిపూర్ణ ప్రబోధాన్ని అంతిమ రూపంలో మానవ జాతికి అందజేయ్యడానికి అవిర్భవించి, ఆ సత్సందేశాని కనుగుణంగా ఒక సత్సమాజాన్ని నెలకొల్పడంలో అనేక ఇక్కట్లకు లోనయి కడకు ఆదర్శ ప్రాయములైన షక్తుల్ని వారి ద్వారా పవిత్రమైన ఒక సమాజాన్ని స్థాపించిన మానవ మహా పకారి ముహమ్మద్ (సఅనం) మానవాళికి అందజేసిన “సందేశం” ఏమిటో ఆయన జీవిత వివరణలేమిటో తెలుసుకోడానికి ఎందరో ముందుకు వచ్చారు ఆయన కాలంలోను, ఈ కాలంలోనూ అయిన్ని, ఆయన సహచరుల్ని, వారి నడవడికను పరీక్షించి, పరిశోధించి, అన్వయనం, అనుశీలనం చేసినవారు ఆయన సందేశానికీ, ఆయన కనబరచిన శక్తి యుక్తులకు, ఓర్పు నిలకడలకు తలపంచకుండా ఉండలేక పోయ్యారు

ఈ మట్టిబంతిపై ముగడ సాగించే చిన్నారి జీవిమనషికి ఈ రంగు రంగుల సోయగాలోలికే లోకానికి గల సంబంధం ఏమిటి ? మనిషి జీవితానికి ఉద్దేశ్యం, లక్ష్యం, మార్గం ఏది ? ప్రపంచంలోని మహోన్నత కార్యరంగంలో అతని నిజస్థానం ఏది ? ఇవీ ఇలాంటి అనేక ప్రశ్నల సమాధానం — “యదార్థాన్ని” బయలుపరిచే సమాధానం — దొరకనిదే మనిషి జీవితానికి సార్థకత సాఫల్యం ప్రాప్తంకావు, మనిషికి బుద్ధిజ్ఞానాలు కలిగినప్పటినుంచి ఈ మౌలిక సమస్యలను గురించి అలోచిస్తూవచ్చాడు అనిడంలో అతిశయం లేదు. అయితే నాడూ నేడూ మనిషి మేవ, బుద్ధి ఎంత ఎదిగినా వీటిసరయిన సమాధానాలు గ్రహించలేకపోయ్యారు. కేవలం సంభావిక విషయాల ఆధారంగా కొన్ని సిద్ధాంతాలయితే చెయ్యగలిగాడే కాని “సత్యం” ఏమిటో తెలుసుకో లేక పోయ్యారు.

మనిషి, మేనకందని ఈ ప్రశ్నల సమాధానం ఇవ్వడానికే ఈ జగత్తుకు కిర్తన సందేశహరుల్ని ప్రభవించ జేశాడు వారు ప్రతి దేశంలో, ప్రతి యుగంలో ప్రతి వాటిలో ఆవిర్భవించారు అలాంటి దైవసందేశ హరుల్లో కిట్టకడనటివాడే మహాప్రవక్త ముహమ్మద్ (స్లల్లాహుఅలైహి వసల్లం.)

ఆయన మానవ జాతికి చేసిన మహావకారం ప్రపంచ సాంస్కృతిక ఇతిహాసం తెలిసిన వారి దృష్టికి దూరంగా లేదు ఆయన అందజేసిన సందేశాన్ని, తన ఆదర్శ జీవితం ద్వారా అసందేశాన్ని క్రియారూపంలో అచరించిచూపినతీరును అందరికీ తెలుపడమే ఉస్మానియా యూనివర్సిటీ విద్యార్థి విద్యార్థుల కృషితో ఏఛేటా జరుపబడే సీరతున్నబీ సమావేశాల ఉద్దేశ్యం ఈ సమావేశాలను కేవలం ప్రేమ, భక్తిభావాలను సంకల్పప్రపరచడానికే కాక సైద్ధాంతిక అధ్యయనం శాస్త్రీయ అనుశీలనం జరుపడానికి ఉపయోగించాలని తొలిరోజు నుంచే ప్రయత్నం జరుగుతూ వచ్చింది, విద్యావంతులు, ఆలోచనాపరులు, శాస్త్రజ్ఞులు, పరిశోధకులు నిత్యం విజ్ఞానసముపార్జన, శిక్షణల్లో నిమగ్నులయిఉండే యునివర్సిటీ క్యాంపస్కు ఒక మహాన్నత సంస్కరణోద్యమాన్ని — ఇస్లాంను — పరిచయం చెయ్యడానికి అదినుండే ఈ సమావేశాల తీరు తెన్నులను రూపురేఖలను చులచే కృషి జరిగింది.

1975-76 విద్యార్థులు ఈ కార్యాన్ని విస్తృత పరచడానికి ఒక సావనీర్ ప్రయత్నించాలని నిర్ణయించుకున్నారు. ఆ నిర్ణయానికి స్వరూపమే ఈ “సందేశం” చదువరుల సలహాలు అభిప్రాయాలు తీన్ని మునుక్కుండు లీర్ని దిద్దడంలో ప్రముఖ పాత్ర పోషిస్తూఉంటాయని ఆశిస్తున్నాము.

“సందేశం” తెలుగు విభాగం యొక్క అమూల్యమయిన వ్యాసాల సేకరణ సంకలనాలలో మొకు తోడ్పడిన శ్రీ సీన్ మీమ్ మిలిక్ (తెలుగు ఇస్లామిక్ పబ్లికేషన్స్ కార్యదర్శి)కి ఎంతో ఋణపడి ఉన్నాము అలాగే శ్రీ ఎమ్ ఆజీజుద్దీన్ (M.Sc.)కి కూడా కృతజ్ఞులము.

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Telugu Editor:

# పరలోకం సంభవం కాదా ?

డివ్యుల్ ఆన్ — 78వ అధ్యాయం

## అన్ - న బా

కరుణామయుడు, కనికరించువాడు అయిన ఆల్లాహ్ పేడితో

ఏ విషయాన్ని గురించి మీరు ప్రశ్నిస్తున్నారు ? ఆ ప్రశ్న వార్తను గురించి నా ? దాన్ని గురించి వారిలో భిన్నాభిప్రాయాలు ఉన్నాయి. కాదు (వాడు అనుకునేది) ఎంతమాత్రం కాదు త్వరలోనే వారికి తెలిసిపోతుంది. అప్పుడు (వారి అభిప్రాయాలు) ఎంత మాత్రం నిజం కాదు, (అదేమిటో) త్వరలోనే వారికి తెలిసిపోతుంది

మేము భూమిని పాస్సుగా చేసిన విషయం, పర్యవాలను దానిలో చేతులుగా పాతిన విషయం వాస్తవం కాదా ? ఇంకా, మేము మిమ్మల్ని (ప్రీ, పురుషుల) జంటలుగా సృష్టించాము నిద్ర ద్వారా మీకు ఉబ్బాన్ని కలుగజేశాము. రేయిని తెరగ, పగలును ఉపాధిసమయంగా చేశాము మీపైని దృఢమైన సప్తాకాలను నిర్మించాము. దేవీవ్యమానంగా వెలిగే వెచ్చని దీపాన్ని సృష్టించాము. మీమూలనుండి ధారాపాతంగా వర్షాన్ని కురిపించాము తద్వారా భాస్యం, కూరగాయలు పండుతాయి, చిట్టమైన తోటలు పెరుగుతాయి

నిస్సందేహంగా నిర్ణయదినం ఒక నిర్ణీత సమయం. ఏ రోజున శంఖం ఊదబడుతుందో, ఆ రోజున మీరంతా గుంపులు గుంపులుగా చేరి వస్తారు. ఆకాశం తెరువబడుతుంది అది అంతా ద్వారాలకు ద్వారాలుగా మారిపోతుంది. పరివృత్తాలు నడిపింపబడుతాయి; ఎండమావులుగా మారిపోతాయి.

వాస్తవంగా నరకం ఒక మాటు దిక్కారులకు అది నివాసస్థలం. యుగాల తరబడి వారు అక్కడే పడిఉంటారు అందులో చల్లదనాన్ని, పానీయాన్ని వారు రుచి చూడలేరు—కాగే నీరు, గయాల కడుగు తప్ప. అది (వారి కర్మలకు) పరిపూర్ణ ప్రతిఫలం. లెక్క అడగబడుతుందని వారు ఆశించలేదు. మా వాక్యాలను వారు

అనత్యాలుగా చిత్రించి పూర్తిగా తిరస్కరించారు. కాని అసలు పరిస్థితి ఏమిటంటే, ప్రతివిషయాన్నిపొల్లు పోకుండా మేము గ్రంథస్థం చేసి భద్రపరిచాము ఇక (మీరు కూడబెట్టిన దాని ఫలితాన్ని) చవిచూడండి మేము మీ బాధను వినా దేన్నీ అధికం చెయ్యం

నిశ్చయంగా ముత్తఖీల కొరకు ఒక సఫలస్థానం ఉంది, (ఇంక) ఉద్యాన వనాలు, దృక్షతోటలు, సమపయస్కూలైని సుకన్యలు, పొంగిపొరిలె సదుపాత్ర (కూడ) ఏ విధమైన వ్యర్థప్రసంగాలను, అనత్యాలను వారు అక్కడి వెనట. సీ ప్రభువు తండ్రి నుండి ప్రతిఫలం, చాలినంత బహుమానం, ఆయన భూమ్యాకాశాలకీ, ఆ రెంటిమధ్య ఉన్న ప్రతి వస్తువుకూ యజమాని, ఆత్యంత కరుణాపయుడ, ఆ ప్రభువు సమ్మఖంలో మాట్లాడే ధైర్యం ఎవరికీ లేదు

ఆత్మ మరియు దూతలు వారు తీరి నిలుచున్న రోజున, కరుణాపయుడు అనుమతించినవారు తప్ప మరెవ్వరూ మాట్లాడలేరు అదీ సస్యమైన మాట ఎలికే వారు మాత్రమే : ఆ రోజు రావటం తథ్యం. ఇక ఎవరైనా సరే యథేచ్ఛా తమ ప్రభువు వైపుకు మరలే మార్గాన్ని అవలంబించి వెచ్చు.

సమీపంలో ఉన్న శిక్షను గురించి మేము మిమ్మల్ని హెచ్చరించాము ఆ రోజున మనిషి చేతులార చేసి పంపినదంతా ప్రత్యక్షంగా చూస్తారు “అయ్యో! నేను మట్టివైనా ఎంత బాగుండేది” అని రోదస్తారు అశ్వాసి

(మౌలానా సయ్యద్ అబుల్ ఆలా మౌదూదీ)

## స ద్వి చ న ం

కలిమా ఆర్థము ఏమంటే “అల్లాహ్ తప్ప వేరే దేవుడు లేడు. హజరత్ ముహమ్మద్ అల్లాహ్ పోవత్త” కలిమాలో “ఇలాహ్” అను పదమునకు “దేవుడు” అని ఆర్థం దైవమంటే - ప్రభువు, స్వాధికారి సృష్టికర్త, పోషకుడు, పార్థనలను విని వానిని నెరవేర్చేవాడు, పూజలకు అర్హుడైనవాడు అని భావం కదా ! కావున మీరు పలుకు “లా ఇలాహ - ఇల్లాహ్”కు అర్థం ఏమంటే :-

(1) ఈ ప్రపంచము దేవుడు లేకుండ సృష్టింపబడలేదు, అయితే ఈ ప్రపంచమునకు అనేక దేవుళ్ళుకూడాలేరు, వాస్తవానికి ఈ ప్రపంచమునకు దేవుడు న్నాడనియు ఆయన ఒక్కడే అనియు ఆయన తప్ప ఇతరులకు దైవత్వం లేదనికీ రు ప్రమాణం చేయచున్నారు

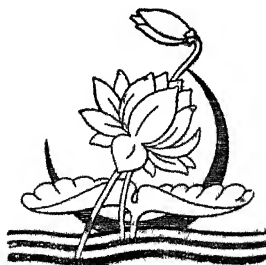
(2) దేవుడు మీకూ సర్వ ప్రపంచమునకు ప్రభువు. మీరు, మీ ప్రతి వస్తువు, ప్రపంచములోని ప్రతి వస్తువు ఆయనచే ఆయనే సృష్టి కర్త, ఆయనే పోషకుడు, జనన మరణములు ఆయన వలననే కలుగుచున్నవి కష్టసుఖములను ఆయనే కల్పించుచున్నాడు ఎవరికి ఏదిలభించినా వాస్తవముగ యిచ్చువాడు ఆయనయే ఎవరినుండి ఏమైనరొప్పుచున్నచో, వాస్తవముగ తీసికొనుచున్నవాడు ఆయనయే భయ పడవలసినచో ఆయనకే భయపడాలి అడుగవలసినచో ఆయననే అడుగాలి. తల వంచవలసినచో ఆయన ఎదుటనే, పూజించి సేవించవలసినది ఆయననే ఆయనకు తప్ప మనము ఎవరికి సేవకులము కాము ఎవరిని పూజింపకూడదు. ఆయన తప్ప మనకు ఎవ్వరు ప్రభువు, స్వాధికారి లేడు. ఆయన తెలిపిన మార్గాన్ని అనుసరించుటయే మన విధి.”

“లా ఇలాహ-ఇల్లాహ్” తరువాత మీరు “ముహమ్మదు రసూలుల్లాహ్” అని పలుకుచున్నారు దీని అర్థమేమనగా - హజరత్ ముహమ్మద్ (స అ స ) ప్రవక్త అనియు వారి ద్వారా దేవుడు తన దర్మశాస్త్రమును మీ వద్ద పంపియున్నాడని మీరు అంగీకరించుచున్నారు. దేవుడు ప్రభువు, పరిపాలకుడు అని ఒప్పుకోవిన



తరువాత, ఎవరి అల్లులు సనము పాలించకపోయిన ఆయన అగ్రహానికి గురికాము, ఏ భర్త్యాత్తమును ననుసరించుటలో సుసంక్షణ ఉంది, రెనికి విరుద్ధముగా సదుచుట ఎలలను మనం శిక్షించుతామన్న విషయములు తెలుసుకొని వలసిన బాధ్యత మనం ఎప్పుడీ. ఈ విషయములు తెలుసుటకై హజరత్ ముహమ్మద్ ను దేవుడు తన సాయబారిగా నియమించాడు. ఆయన ద్వారా తన గొంధము (ఖుల్ ఆన్)ను ముహమ్మదు పంపాడు హజరత్ ముహమ్మద్ (స. అ. స) దేవుని అజ్ఞ ప్రకారం జిల్లం గడిపే రీతి ఏదో చూపిరి, మీరు “ముహమ్మదు ర్ - రహ్మాల్లాహి” అని పఠికినప్పుడు ముహమ్మద్ (స. అ. స) తెచ్చిన భక్తి ప్రాముఖ్యము, దాని సుడిచి గొంధ మార్చును అనుసరించును, ఏ ఇతరవాటిని అనుసరింపనువియు ప్రమాణం చేసినట్లాయెను ఇట్లు బల్లిసన పిదప ప్రసక్త తెచ్చిన ధర్మశాస్త్రమును విడిచి ప్రపంచములోని శాస్త్రములను ఒప్పుకొనినచో అంతకించే అనుత్య వాది మరియు నమ్మకదోహి ఎవరును ఉండరు ఎందుకనగా హజరత్ ముహమ్మద్ (స. అ. స) తెచ్చిన ధర్మశాస్త్రము సత్యమైనదిని దానినే అనుసరించును ప్రమాణంచేసి మీరు ఇస్లాంలో చేరియున్నారు ఈ ప్రమాణం ఎలసనే మీరు ముస్లింల సోదరులైతిరి వీనివలననే మీ తండ్రి ఆస్తికి వారసులైతిరి వీని మూలముననే ముస్లి, శ్రీతో మీ వివాహమాయెను వీని మూలముననే మీ సంశానం ధర్మ సంశానం అయింది వీరివలననే ముస్లింలందరు మీకు తోడ్పడువారై జకాతు నొసంగువారై మీ ధన మాన ప్రాణ గౌరవము రక్షణ భారం వహించారు. ఈ విషయములు పొంది మీరు సమాజమును భంగపరచిన ఎడల ఇంతకంటే విశ్వాస పూతుకం ప్రపంచంలో వేరొకటి కలదా?

(కలిమి-యె-తయ్యిదా అర్థము మౌలానా నయ్యద్ అబుల్ ఆలా మౌదుద్)



# దేవుడు ఒక్కడే !

మహోన్నతమయిన ఈ విశ్వం మీ కనుల ముందు సువిశాలంగా కళ కళలాడుతోంది నభంతరాలలో భ్రమరిస్తూ కనిపిస్తున్న కోట్ల నక్షత్రాలు, మీరు నివసిస్తున్న ఈ పృథ్వీ, రాత్రిల్లో ప్రకాశిస్తూ సంచరించే చంద్రుడు, దినమూ ప్రజ్వలిస్తూ ఉదయిస్తున్న సూర్యుడు, గురుడు, శుక్రడు, శని, బుధుడు, యుక్త బంతుల్లా తిరుగుతున్న అగణ్యమైన ఈ గ్రహాలు — వీటన్నింటి భ్రమణాల్లో ఎలాంటి సుస్థిరమయిన క్రమబద్ధత ఉందో గమనించండి, నిర్ణీత సమయానికన్నా ముందు ఏనాడయినా రాత్రి అవడం చూచారా మీరు ? కాలాన్ని మించి ఎప్పుడయినా జరిగిందా సూర్యోదయం ? ఎప్పుడయినా భూమితో చంద్రుడు ఘర్షించుకోవడం తట్టించిందా ? దాని మార్గాన్ని ఏనాడయినా అధిగమించినట్లు గమనించారా సూర్యుణ్ణి ? ఏ ఇతర గ్రహమయినా దాని నియమిత భ్రమణ మార్గాన్ని ఏమాత్రమయినా తప్పినట్లు కన్నారా ? విన్నారా ? మన భూమికన్నా కోటాను కోట్ల రెట్లు పెద్దదైనప్పటికీ, సూర్యునికంటే పేలరెట్లు ఘనమయినప్పటి గ్రహాలు గల ఈ నక్షత్ర సమూహం గడియారపు యంత్రంలా బలిష్ఠమయిన ఒక నియమాపరిలో బంధింపబడి ఉంది వాటి వాటి నిర్ణీత పేగంతో నిర్ణీత పరిధిలో అవన్నీ సంచరిస్తూ ఉన్నాయి ఏ ఒక్క దానిపేగంలోనూ రద్దంత వ్యత్యాసం రాజాలదు మరి ఏదీ దాని మార్గాన్ని ఇంచుకంతయినా తప్పిపోజాలదు. వీటి చుట్టూ ఏర్పరచబడ్డ పరస్పరాను బంధాల్లో ఒక ఊణ కాలానికి ఇనుమంత వ్యత్యాసం ఏర్పడినా ఈ విశ్వవ్యవస్థ లాఠిమారయిపోతుంది. రైళ్ళు ఘర్షించుకున్నట్లే గ్రహాలు పరస్పరం ఘర్షించుకుంటాయి.

ఇవన్నీ ఆకాశపు విషయాలు, ఇక మన ధరణిపై, మన స్వవిషయాలపై కాస్త దృష్టి సారించి చూడండి మట్టి బంతిపై కనుల పండువుగా ఉన్న ఈ జీవనలీల అంతా కొన్ని నిబంధనలకు లోబడి వుంది భూమ్యాకర్షణ సర్వ పదార్థాల్ని దాని కైవసం చేసుకుని ఉంది ఒక్కడైనా కాలానికి అది తన పట్టు విడిచిస్తే, అంతే, ఈ కార్యరంగమంతా చిన్నాభిన్న మయిపోతుంది ఇందులో నియమింపబడ్డ నిర్వాహక

వర్గమంతా ఒక నియమావళికి కట్టుబడి వుంది ఈ నియమావళిలో ఎన్నటికీ మార్పు జరగదు గాలి దాని విద్యుత్త ధర్మాన్ని పాటిస్తుంది నీరూ దాని నియమావళిని జవదాటదు వెలుతురుకై నియమించబడిన ఆచరణా రీతిని అది నిర్వహిస్తుంది శీతోష్ణాలకు వాటి నిబంధనలు పెరే ఉన్నాయి చున్ను, రాళ్ళు, లోహాలు, ప్లూటా, వళువులు, మిన్ను, ఆపిరి, ఒకచేదిటి, దేనికి అపదులు దాచే అధికారం లేదు, వాటి సహజ గుణ విశేషాలను మార్చుకునేందుకు, విడిచిపెడిన స్థానాన్ని కాదగదానికి దేనికి శక్యము కాదు

వాటి పరిమితుల్లో వాటివాటి నియమాలను పాటిస్తూ పరస్పర సహకారంతో మనులుకుంటాయి ఈ కర్మాగారపు యంత్రాలన్నీ పర్యవసంతో జరిగేదంతా ఈ సమస్త యంత్రాగం, సర్వశక్తులూ కలిసి పరస్పర సహకారంతో పని చేయడం మూలానే జరుగుతోంది. మీరు భూమిలో నాచే ఒక విత్తనాన్ని ఉదాహరింతుకు తీసు కోండి భూమ్యా కాళాల సర్వశక్తులు కలిసి దాని పోషణలో భాగం పంచుకొకపోతే అది పెద్ద వృక్షంగా తయారవ జాలదు భూమి దాని గుర్తు పడుల్లో సుంచి దానికి ఆహారం సరఫరా చేస్తుంది యిట్లు ని ద్వారా దాని అవసరానికి తగినట్లు ఉష్ణం లభిస్తుంది నీటిని కోరినపుడెల్లా నీరు అందిజేస్తుంది గాలిని అర్థించిన వాటిని గాలి ఇస్తుంది రాతుల్లో శీతలం పంచూ లభిస్తాయి. పగటి వేళ్లో ఉష్ణం, సూర్యరశ్మిచేత గట్టితనం చేకూరుతాయి. ఇలా నెలలూ సంవత్సరాల తరబడి నక్రమంగా లభిస్తున్నాయి, పోషిస్తున్నాయి ఇవన్నీ ఆపటికిగాని అది పృథ్విగా మారదు, పుపుష్పాదులు కాయవు, మీరు ఆధారపడి జీవిస్తున్న ఈ పంటన్నీ ఆగణ్యమయిన వివిధ శక్తులు ఉక్కుమ్మడిగా పని చేయడంపల్లనే పండుతున్నాయి అంతేకాదు భూమ్యాకాళాల శక్తులన్నీ కలిసి ఏకగ్రీవంగా మీ పాలనా పోషణలో నిమగ్నమయి ఉండటంపల్లనే మీరు జీవిస్తున్నారు. కేవలం ఒక్క గాలి మాత్రమే ఈ “ఏకగ్రీవ వ్యవహారం”లో సుంచి తప్పకుందంటే. మీ అంతం సంభవిస్తుంది గాలి ఉష్ణాలతో నీరు సురస మొందక పోతే ఒక్క పెద్దపులిందపూ మీపై పడజాలదు. మన్ను నీటితో ఏకీభవించడం మానివేస్తే మీతోటలు వాడి పోతాయి, మీపంటలు మాడి పోతాయి, మీఇండ్లు కట్టడమూ సాధ్యపడదు. అగ్నిపుల్ల రాజేయడంతో అగ్ని ఉత్పన్నం కానంటే మీ వంటిండ్లు చలదతాయి. ఇసుము అగ్నితో సంబంధాలు తెంపుటంటే, రైచ్చు మోటార్లు అలా ఉంచి ఒక గొడుగు సహితం తయారు చేయలేరు మీరు. మహావృక్షమయిన ఈ రాజ్యంలోని శాఖలన్నీ సంపూర్ణ సహకారంతో కట్టడిట్టంగా

ఆ ఆవిధులు నెరవేర్చుతున్నాయి. ఇంకా, ఒక శాఖలోని కార్యనిర్వాహకశక్తి దాని విధిని తప్పదమో లేక ఇతర శాఖల కార్యనిర్వాహకశక్తులకు నియమానుసారంగా అంద జేయవలసిన సహకారాన్ని నిరాకరించవలసిన జరగదానికి తావులేదు, కనుకనే మనం జీవించే ఈ ప్రపంచం సుస్థిరంగా మనగలుగుతోంది :

తౌహీద్ ఒక పిష్టవాత్మకమయిన దృక్పథం ఇది ఇస్లాం శిక్షణలసారాన్ని వ్యక్తపరుస్తుంది. దీనివల్ల, విశ్వానికి పరమ ప్రభువు ఒక్కడే, ఆయన వ్యవస్థాపకమైన 'మానవులకూ నిశ్వాసే పరిపోషకుడు అనే భావాలు ద్యోతకమవుతాయి

జగత్తుతోని అసన్య సామాన్యమైన అనంత సృష్టిక్రియను, దాని లక్ష్య పరిపూర్ణతను, దానిలో సచేతనం పనిచేసే మంచీ, చెడుల సంబంధతత్వాన్ని, నైతికంగా ప్రయోజనకరమైన దాన్ని భద్రపరచడంలోనూ, సామాజికంగా హానికరమయిన దాన్ని విశాసరచడంలోనూ, అది కనబరిచే విచక్షణాతత్వాన్ని, చూచిన వ్యక్తి దీనం తటవెనుక ఒక మాహత్తర సర్వ వ్యాప్తమయిన మేధ పనిచేస్తోందనీ, దాని నిరంతర సృజన కీర్తియకు. ఈ సృష్టిలోని కార్యకలాపాలన్నీ బాహ్యరూపాలే అని విర్ణయానికి రాకుండా ఎలావుంటాడు ? అనంత దిగంతరాలలో విస్తరించి భ్రమరిస్తున్న నక్షత్రాలు అందచందాలతో మనస్సుల్ని దోచుకునే ఈ విశాలసృష్టి, ఒక క్రమంలో పెరుగుతూ, తరుగుతూ తిరిగే నెలరాజు, ఋతువుల్లో రెయింబిగళ్ళలో కానవచ్చే ఆత్మద్భుతమైన సమరసం, ఎడతెగక కరుస్తూ! పరిగెడుతూ అందే జలధార, రకరకాల సౌర భ్రాంతో కనులవండువయిన రంగులతో అకర్షించే పూతోరణాలు, పాదాలక్రింద నిశీప్తమయి అంతులేని ఐశ్వర్యాలనిచ్చే ఖనిజనిధులు—ఇవన్నీ చాటే సత్యం ఒక్కటే, దేవుడు ఒకడున్నాడు, సృష్టికర్త, సాక్షి, పాపకు ఆయన ! మహోన్నతమయిన సకలాన్ని మనం విశ్వ కార్యకలాపాలలో చూస్తూ ఉంటాము, ఇదంతా ఒక నిర్మాత లేనిదే ఉనికిలోకి వస్తుందా ? దీని నిర్వహణలో కొట్టవచ్చినట్టు కానవచ్చే సాగను, సామరస్యం, సువ్యవస్థ ఒక కర్త లేనిదే సాధ్యపడుతాయా ? అపురూపమయిన రూప కల్పన మనం స్పష్టలో వీక్షిస్తూ వుంటాము—ఒక శిల్పి లేనిదే ఇదంతా రూపుదాల్పుతుందా ? ఈ ప్రపంచంలో మానవుని ఉనికికి ఒక గొప్ప ఉద్దేశ్యం ఉన్నట్టు మనకు స్ఫురిస్తుంది. జగత్తు అత్యంత మనోజ్ఞంగా రచించబడిన ఓ నవలగా మనకు తోస్తుంది. దీనికి రచయిత అంటూ ఒకడు లేదా ? ఎంత నిజం—

“మానవుల్లారా ! మీ వ్రభువును ఆరాధించండి — ఆయన మిమ్ముల్ని మీకంటే ముందుండినవారని సృష్టించాడు— అప్పుడే మీరు నష్టాస్పంది సుగర్మితంకాగలరు ఆయన దాతని మీ వివాసస్థలంగా, నీలాంబరాన్ని కప్పుగ పరికించాడు పై నుండి నీటిని కురిపించాడు, దానిద్వారా మీకు ఆహారంగా ఫలాదులను పండించాడు. అలాంటప్పుడు మీరు, తెలిసీ, అల్లాహ్ కు వ్రత్యులగు సృష్టించకండి ”

(ద్వివ్య కుర్ ఆన్ 2 21-22)

ఈ మౌలిక విశ్వాసాన్నే విశ్వసించి అనుసరించాలని మహావ్రత మహమ్మద్ (సఅసం) మానవాళికి పంపిణీచేసారు.

ఇదొక సంభావిత విషయంకాదు ఇదే వాస్తవం దేవుని ప్రభుత్వంలో స్వయంగా ఆ ఏకైక దేవుని ఆధిపత్యం తప్ప మిరెవ్వరి ఆధిపత్యమైనా అచరణలో ఉండటానికి కారణమే కానరాదు అంటే ఆయన పృష్టి రచనాశక్తి పెల్ల ఉనికిలోకి వచ్చిన వాటికి, నిరపేక్ష పేరుదయన స్వామి కరుణా కటాక్షాలకు దాసులయిన వాటికి, తమ స్వీయశక్తి సామర్థ్యాలపై ఒక క్షణమైనా మనజాలనివాటికి, ఆయన ఆధిపత్యంలో భాగస్వాములయ్యే యోగ్యత ఎలా పెట్టండి ? సేవకుడు తన యజమాని స్వామ్యంలో పాల్గొండం ఎక్కడయినా చూశారా ? యజమాని తన సేవకుణ్ణి తోటిభాగస్వామిగా చేసుకొనడం మీ బుద్ధికందే విషయమేనా ? అంతేం దుకూ, మీ నౌకర్లలో ఎవనికైనా తమ ఆస్తితోనూ, తమ అధికారాల్లోనూ భాగం పంచియిస్తారా మీరు ? ఈ విషయాన్ని సాపథానంగా యోచిస్తే, దేవుని ఈ రాజ్యంతో ఆయన దాసులైన వారికి ఎవరికీ తమ స్వతంత్రాధికారాలు చలాయించే హక్కు లేదని మీ అంతర్గత సాక్ష్యమిస్తుంది. ఇలా జరిగడం కేవలం యదార్థానికి భిన్నమయిన విషయమేకాదు, బుద్ధి, ప్రకృతి సిద్ధాంతాలకే విరుద్ధమయినది, అంతేకాదు, అన్యాయమూ అసమంజసమూకూడా.

మన జీవితాలమంచి కొంత సుఖాలు దూరవయ్యా యెందుకూ ?

అందువలన ఒక వ్యూహం మనల్ని పీడించడానికి కారణ మేమిటి ? జీవన

చెడిపోయిందే ! శాకుల, దేశాల వరప్సరం మర్చించు

కుంటున్నాయి. దేశ దేశాలమధ్య ద్వేషాలు ప్రబలిపోతున్నాయి మనిషే మనిషిని ఓక్కుతుంటున్నాడు లక్షలాది మానవులు యుద్ధాలకు ఆహ్వానితులు అవుతున్నారు కోటాసుర్లో విలువజేసే వ్యాపారాలు నాశనమవుతున్నాయి. గ్రామాలు, పట్టణాలు నెల మట్టమవుతున్నాయి బలవంతులు బలహీనుల్ని మింగేస్తున్నారు ధనవంతులు నిరుపేదల్ని దోచుకుంటున్నారు పశుత్వాల్లో దొరస్యం, న్యాయస్థానాల్లో అన్యాయం. ధనంలో మదం, అధికారిలో అహంకారం, స్నేహంలో ద్రోహం, విశ్వాసంలో మతుకం ఎచ్చి తిష్టెనుకున్నాయి. నడవడికల్లో నిజాయితీ నశించింది, మనిషి తోటిమనిషిని నమ్మకశక్యం లేని పరిస్థితులేర్పడ్డాయి మతం పేరుతో మత విచ్ఛేదన కార్యాలు సాగుతున్నాయి అది మానవుడయిన ఆనంద సంతతి అగణ్యమయిన పర్గాలుగా, విభాగాలుగా వేర్పడింది అంతేకాక ఒక వర్గంవారు, వంచనతోను, విశ్వాస మూతుకం ద్వారాను, ఇంకా వీలయినన్ని విధాల మరొక వర్గంవారికి హనిచేయడం పుణ్య కార్యంలా భావిస్తున్నారు ఈ కీడు లన్నిటికీ కారణమేమిటి? సృష్టి సర్వంలో ఎటు చూచిన అంతా శాంతిమయంగా గోచరిస్తుందే, నక్షత్రాల్లో వాయువులో, నీటిలో, చెట్లు చెరుల్లో, సుఖపక్షుల్లో అంతా ప్రశాంతంగా ఉన్నదే! సృష్టి కార్యకలాపాలన్నీ సక్రమంగా, శాంతి యుతంగా సాగుతున్నాయే, ఏ ఒక్కచోటకూడా విచ్ఛిన్నమో, దుర్వ్యవస్థ చిహ్నాలో కానరావటం లేదే! అయితే ఈ ఒక్క మానవుని జీవితమే ఈ మహా ప్రసాదాన్ని — శాంతిని — ఎలాకోల్పోయింది?

ఇదొక గొప్ప సమస్య కీన్ని పరిష్కరించడానికి జనులు ఎంతో శ్రమ అందోళన పడుతున్నారు కీని పరిష్కార మార్గం సూచించాలన్నదే నాకర్థేశ్యం. ఈ మార్గంపట్ల నాకు పూర్తిగా తృప్తి ఉంది. సంగ్రహంగా చెప్పాలంటే ఈ సమస్యకు సమాధానమొక్కటే — మానవుడు తన జీవితాన్ని యద్ధానికి విరుద్ధంగా నిర్మించుకొని కష్టనష్టాల పాలయిన కారణాన దాన్ని యద్ధానుభూతిగా మార్చునంతవరకు శాంతి సుఖాలను పొందజాలడు పరుగెత్తే రైలు బండిలో కూర్చోని దాని వాకిలి మీ ఇంటిగడపగా భావించి దాన్ని తెరచి, సాధారణంగా ఇంటిగడపలో నుంచి బయటికి అడుగు పెట్టినట్లు బయటికి వేంచేయాలంటే మీరు భ్రమపడినంత మాత్రాన రైలుబండి వాకిలి మీ యింటి గడప అవుతుందా? మీరు వదిలిపోయే మైదానం మీ ఇంటి పొంగింకగా

మారుతుందా ? మీ స్థానాన మీరు ఏమో ఊహించుకున్నంత మాత్రాన యద్వైతం యిచ్చుకయినా మారదు. అతివేగంగా పరిగెత్తె రైలునుండి మీరు బయటికి వేంచేసి నపుడు ఏ పర్యవసానం జరగాలో అది జరిగితిరుతుండు కాదనిరిగి బుర్రబ్రద్దలై నప్పటికీ మీరు ఊహించుకున్నది తప్పని మీరు ఓప్పుకోకపోయినా సరే ! అచ్చం ఇలాగే, ఈ ప్రపంచానికి దేవుడంటూ ఒకడు లేడనీ మీరె స్వయంసిద్ధ దేవుళ్ళయి కూర్చునంత మాత్రాన లేదా దైవాన్ని కాదని మరెవరి ఆధిపత్యమో స్వీకరించినంతలో యదార్థం మారబోవడం లేదు “దేవుడు” తన దైవత్వం కోల్పోడు వారిమీ యిగా మీరు వివసించే మహోన్నత చుయిన ఈ విశ్వ పోభుత్వం స్వాధికారాలు కేవలం ఆయనకే హస్తగతమయి ఉంటాయి ఇంతకు తమ చిరమ అపోహల కారణంగా మీరు అనునరించే జీవిత విధానం మూలాన మహా చెడ్డ ఎర్కవహానం అను భవించడానికి సిద్ధమయి ఉండవలసివస్తుంది. అపదల్ని ఎదుర్కొన్నప్పటికీ ఆ తప్పడు జీవితాన్నే ఇంకా నరికినదిని మీరు భావస్తూ ఉంటే మార్గం జరిగేది బ్రహ్మకూడా ఉంటుందా ?

“మానవుడు” “మానవత్వం” అనే పదాలు ఒక వ్యక్తికి, ఒక ఓటం దానికి లేక ఒకజాతికి సొంతంకావని సామాన్యజ్ఞానమున్న ఏ వ్యక్తికయినా ఒట్టి బోధ పడగలదు. ప్రపంచంలోని మానవులంతా ఎటొచ్చి మానవులై కదా ! మానవులందరికీ జీవించేహక్కు ఉంది తమ అవసరాలను పూర్తిచేసుకొనే అధికారం ఉంది శాంతికి, న్యాయానికి ఘనత గౌరవాలకు అందరూ అర్హులై మానవ శ్రేయం అంటూ ఒకటంటే అది ఒక వ్యక్తిశ్రేయమో, ఒక కుటుంబ శ్రేయమో ఒక జాతి శ్రేయమో కాదు. అది సర్వమానవ శ్రేయమేకాగలదు. అలాకాక ఒక వ్యక్తి శాంతి సుఖాదుకలిగి ఎదిగింది అంటే అనన్యతతోపడివుంటే మానవ? సుఖశాంతులు కలిగిఉంది అనడం సరికా ? మౌనమైన కళ్యాణం అంటే అది సర్వమానవ కళ్యాణమే కాని, ఒక తెగలేదా ఒక జాతి కళ్యాణం కాదు ఒక వ్యక్తి సుఖంగా ఉండి పదిమంది దుఃఖస్థ పాలవుతే దాన్ని మానవ కళ్యాణం మంటామా ? ఈ విషయాల్ని మీరు అంగీకరిస్తే మానవసుఖ శ్రేయాలు మానవ కళ్యాణం ఎలా ప్రాప్తించగలవో యోచించి చూడండి. నన్నది గిరే బీనికి ఒక్కటే సమాధానం మానవులందరినీ సమాన దృష్టితో చూడగలిగిన వాడే మానవ జీవితానికి సంబంధించిన సిద్ధాంతాలు ఆనుబంధాలు విర్మించాలి. స్వాస్థ్యవదు డయిన వాడు, ఏ కుటుంబంతోనూ, ఏ తెగతోనూ, ఏజాతితోనూ ఎలాంటి స్వలాభాల తోనూ పొత్తులేనివాడే అందరి హక్కులు న్యాయ రీత్యా విధ్వంసించాలి. అజ్ఞానందేత

పొరపడనివాడు, పాలనా అధికారాలను మనో కాంక్షల్లోపడి అనుచితంగా దుర్వినియోగ పరచనివాడు, ఒకనికి అనుకూలతను మరొకనికి వ్యతిరేకతను పాటించనివాడు, ఒకని పట్ల అభిమానము మరొకనిపట్ల ద్వేష భావము లేనివాడు, అలాంటివానికే సర్వమాన వుల్ని సమంగా పాలించే యోగ్యత ఉంటుంది ఇలా జరిగినప్పుడే న్యాయ స్థాపిత మవుతుంది ఈ విధంగానే సర్వమానవులకు, జాతులన్నిటికీ, సమస్తతెగలకు వారు వారు సముచితంగా పొందవలసినవి, పొందగలవు. అత్యాచారం సమసి పోవాలంటే ఇదొక్కటే మార్గం.

ఇక మీతో ఒకప్రశ్న : ఇలాంటి సంబంధ రహితుడు, ఇంతటి నిస్సాక్షిక దృష్టికృతుడు, ఇంత నిరపేక్షుడు, మానవీయ బలహీనతలకు అతీతుడు కాగలవాడు ఈ ప్రపంచంలో మానవుడు ఎవడయినా ఉన్నాడా? బహుశా మీలో ఎవ్వరికీ “కలడ”ని సమాధాన ఉచ్చేసాహసం లేదనుకుంటా :

ఇంతటి ఔన్నత్యం దైవానికి మాత్రమే ఉంటుంది. మరొకడు ఈ ఘనతకు అట్లు దూకాడు మానవుడు ఎంత విశాల హృదయుడయినా అతనికి కొంత స్వార్థమంటూ ఉండక మానదు కొన్ని మమకల మక్కువలూ ఉంటాయి. కొందరితో అతని అను బంధాలు దృఢంగాను మరికొందరితో స్వల్పంగానూ ఉంటాయి ఒకరి ఎడల ఉన్న ప్రేమాభి మానాదు మరొకరిపట్ల ఉండవు కొందరితో ప్రగఢమయిన బాంధవ్యం ఉంటే మరి కొందరితో అధిశూన్యం. ఈలోటు పాట్లు లేని మానవుడే ధరణితోలేడు. అందు వల్లనే దైవాన్ని కాదని మానవశాసనాల్ని పాటించేదోట, దైవాన్ని విడచి మానవ విధేయత ఆచరించబడేదోట్లల్లా ఎదో ఒకరూపంలో అన్యాయమూ అత్యాచారమూ అనివార్యంగా ఆగుచున్నాయి.

(శ్రీయస్కర మార్గం మౌలానా సయ్యద్ అబుల్ ఆలా మౌదుద్దీ)

మ రి యు

(ఇస్లాం పరిచయం : ఖుర్షీద్ ఆహ్మద్)



# ఇస్లాంవెలుగులో బ్రతుకు బాట

“మతం” అన్న పదానికి తప్పుడు అర్థం ఆపాదించడం జరిగింది అందు చేత ప్రచారంలో ఉన్న సామాన్య భావంలో, కేవలం మనిషి వ్యక్తిగత జీవితానికి పరిమితమయిన “మతం” కాదు ఇస్లాం. ఇది ఒక సంపూర్ణ జీవిత విధానం ఇది మానవుని మనుగడకు సంబంధించిన సకల క్షేత్రాలను ఆవరించి ఉంది. ఇస్లాం, జీవితపు అన్ని రంగాలకు మార్గదర్శకాన్ని ప్రసాదిస్తుంది. అది—వ్యక్తిగత, సామాజిక, భౌతిక, నైతిక, ఆర్థిక, రాజకీయ, న్యాయశాస్త్ర, సాంస్కృతిక, జాతీయ, అంతర్జాతీయ రంగాన్నిటినీ సంస్కరించగోరుతుంది

దివ్యకుర్ఆన్ మనిషిని బేషరతుగా ఇస్లాం ఆశ్రయంలో శరణు పొందాలనీ, జీవితరంగాల్నింటిలో అల్లాహ్ మార్గదర్శకాన్ని అనుసరించాలనీ ఆదేశిస్తుంది. వాస్తవానికి, మనిషి మతాన్ని వ్యక్తిగత జీవితపు బంధితానాలో నిర్బంధించి, జీవితపు సామాజిక, సాంస్కృతిక రంగాన్ని కూనడంలోకి వదలిన దినం ఎంతో దురదృష్టకరమయిన దినం. నవయుగంలో మతభావన పీడించడానికి ఇదే ముఖ్య కారణం. మతం ఆంతరంగిక జీవిత పరిచయంలో తలదాచుకోవడంకంటే బేరొక బలమయిన కారణం, మతవివాదానికి, బహుళా లేదు. ఒక ఆధునిక తత్వవేత్త చెప్పినట్లు—

“మతం మనల్ని దైవానికి చెందిన వాటినుండి సీజరుకు (ప్రభుత్వానికి) చెందినవాటిని వేరుపరచమంటుంది. ఇలాంటి చట్టబద్ధమైన వేర్పాటువల్ల ఇటు లౌకిక తత్వాన్నీ అటు అధ్యాత్మిక భావాల్నీ అవమానపరిచినట్లే అవుతుంది... . . మనపై యుద్ధప్రేమాలు అవరించినప్పుడు, పారిశ్రామిక కలహాలవల్ల సామాజిక శాంతితో ముప్పు వాటిల్లి నప్పుడు, మతాన్ని అనుసరించే ఈ ప్రజల అంతరాత్మలు వ్యర్థమవుతాయి అనుభవించకపోతే “మతం” వల్ల ఏమాత్రం ప్రయోజనం లేదు. దైవిక విషయాలనీ, లౌకిక విషయాలనీ రెండుగా విభజించి మనిషి సామాజిక చైతన్యాన్నీ, నైతిక గ్రహణశక్తిని బలపరచరచింది ఈ మతమే.”

ఇట్లాం యిలాంటి పరభాషనను పూర్తిగా నిరసిస్తుంది అటు అచ్చ పారిశుష్యం, ఇటు సాంఘిక సంస్కరణా పున్నిర్మాణాలు దాని లక్ష్యాలని అది యిన్న స్వంగా ప్రకటిస్తుంది దివ్య కుర్ఆన్ లో ఇలా వెల్లడించబడింది ,

“మేము మా సందేశహరన్ని ప్రకటించి మిదిర్కనాతో పంపాము. వారితోపాటు దివ్యగ్రంథాన్ని, న్యాయసంస్థాపనార్థం) తులామానాన్ని, ప్రజలు మధ్యస్థమార్గంపై నిలకడతో మెలగాలని పంపాము. మేము ఉక్కును సృష్టించాము అందులో చుహత్తర శక్తి వుంది జనులతోనం ఎన్నో ప్రయోజనాలున్నాయి — అగోచరుడయిన తనకు, తన ప్రపక్తకు ఎవరు తోడ్పడుతారో అల్లాహ్ చూడాలని (ఈ సౌకర్యాలు కల్పించాడు)”

(57 , 25)

“అట్లాంటిచే అధికారం అల్లాహ్ కు తప్ప మరెవ్వరికీ లేదు. ఆయన్ని తప్ప మరెవ్వరినీ అరాధించరాదని ఆయన ఆదేశించాడు ఇదే ఋజుమార్గం, సరయిన ధర్మపథం ”

(12 , 40)

“(మస్లిములయినవారు) మేము ఘోషించే పీఠికీ అధికారం ఇచ్చి నట్లయితే నమాజ్ మరియు జకాత్ వ్యవస్థను స్థాపిస్తారు మంచిని పెంచడానికి, చెడును చెరపడానికి సహాయత్త పువుతారు ”  
మహాప్రపక్త ఇలా ప్రకటించారు ,

“మీలో ప్రతి ఒక్కరూ ఒక కాపరివాడు తమ ఆశ్రయంలో ఉన్నవారి యోగక్షేమాలనుగురించి ప్రతి ఒక్కరూ ప్రశ్నింపబడతారు కనుక ఒక రాజ్యాధికారి ఆ రాజ్యంలోని ప్రజల యోగక్షేమాలకు బాధ్యుడు ”

“ప్రతి మనిషి తన కుటుంబానికి కాపరి, అందులోని ప్రతి సభ్యుని యోగక్షేమాలను గురించి అతన్ని అడగటం జరుగుతుంది. ప్రతి స్త్రీ తన భర్త కుటుంబానికి కాపరి, ఆ కుటుంబ సభ్యులనుగురించి అమె ప్రశ్నించబడుతుంది ప్రతి సేవకుడు తన యజమానికి కాపరి. అతన్ని తన యజమాని ఆస్తులనుగురించి అడగటం జరుగుతుంది.”

ఇలా ఇస్లాం శిక్షణల్ని స్థూలంగా పరిశీలించినా అది ఒక సామగ్రిమైన జీవిత విధానమనీ, మానవ జీవితపు ఏ క్షేత్రాల్ని పై శాచిక శక్తుల ఆధీనంలో వదులదనీ ద్యోతకమవుతుంది

ఇస్లాం అనబడే ఈ “దీన్” ధర్మం, ఇంక అనేక మతాలవలె ఎదో కొన్ని అచారాల వాణా పునస్కారాల ధర్మంకాదు ఇది యాపత్తు మానవ జీవితాన్ని చిత్తిస్తుంది ప్రతి వ్యవహారంలో మనిషికి మార్గం చూపుతుంది దివ్య ఖుర్ఆన్ మరియు మహా ప్రవక్త మహీను (సూక్తు) లను పరిశీలిస్తే విస్పష్టంగా తెలుస్తుంది కేవలం సరయిన విశ్వాసారేఖితో అల్లాహ్ ను పూజించే పద్ధతి ఏదో ధార్మికంగా దైవనామ సంస్మరణకు, దైవస్తుతి స్తోత్రాలకకల ప్రాముఖ్యత ఏమిటో అనే విషయాలపై మనిషి తన కుటుంబ జీవితాన్ని ఎలా గడపాలో వ్యాపార వ్యవహారాలలో ఏ హద్దు పాటించాలో సభ్యత, సంస్కారాలుఎలా ఉండాలో, ఆదాయవ్యయాల సూత్రాలు ఏవో, ప్రభుత్వ సంస్థాపన, పాలనా విధానారేఖో, యుద్ధం సంచి మూల సూత్రాలు ఏవయి ఉండాలో - ఒక తెమిటి, మానవుని పూర్తి వ్యక్తిగత, సామూహిక జీవితాల గురించి దివ్య ఖురాన్ మరియు మహా ప్రవక్త సంప్రదాయాల్లో ఆదేశాలున్నాయి ప్రభు దాస్యాన్ని చేయడానికి ఆయనవల్ల విధేయం కలిగి ఉండడానికి ఈ ఆదేశాలన్నిటిని తు. చ తప్పకుండా అనుసరించడంతప్ప మార్గాంతరం లేదనే లాకీడతో సహా ఉన్నాయి ఏ ఒక్కదానివల్లకూడా విరక్త్య భావం కలిగి ఉండడానికి రీలురేదు. అలాకాక ఈ దైవాజ్ఞల్లో కొన్నింటిని తెలిసీ త్రోసిపుచ్చటం, విశ్వాసమార్గం కాణా లదు. ఇది మహా అపరాధం. దీనికి ఇహపరాల్లో కఠినశిక్ష అనుభవించవలసి ఉంటుంది అల్లాహ్ ఆదేశాల్లో నచ్చినవాటిని అనుసరించడం, నచ్చనివాటిని అనుసరించక పోవడం విశ్వాస లక్షణాలకావు. అతడు అవలంబించ వలసిన మార్గం ఒక్కటే. పూర్తి ఖుర్ఆన్ అల్లాహ్ రరపునుండి ఆపకరించినదని ఏ విధంగా అతడు నమ్ముతాడో అదేవిధంగా ఈ దివ్యగ్రంథంలో ఉన్నదంతా కేవలం పారాయణం చేయడానికేకాదు. విధేయతతో అనుసరించడానికే అని అతడు దృఢంగా విశ్వసించాలి. ఈవిధంగానే అల్లాహ్ దాస్యాన్ని ఆయన అజ్జల పాలనల బాధ్యతల్ని నెరవేర్చగలుగుతాడు. అప్పుడే ముస్లిం ఇహపరాలందు అల్లాహ్ కారుజ్యానికి అర్హుడౌతాడు.

ఖుర్బీద్ అహ్మద్



## మానవుడు - మానవీయత

ఆనలు, దేవుని ఈ ప్రభుత్వంలో మానవుని నిజస్థానం ఏమంటే, రాజు ఒక వ్యక్తిని, తన దేశంలో ఏదో ఒక మండలానికి అధికారిగా నియమించి నటు వంటిది, దేశం, ప్రజలు, రైళ్ళు, రంథి తపాలా శాఖలు సైన్యం ఇంకా ఇతర శక్తులన్నీ రాజు హస్తాల్లోనే ఉంటాయి ఆ మండలానికి నలు వైపులా రాజ్యాధికారి అతి బలిష్ఠంగా ఆపరించి ఉంటుంది ఆ చిన్న మండలాధికారి ఆ అధికారం ముందు యూర్తిగా విమళుడయి ఉంటాడు రాజు తలచుకుంటే అతన్ని తన ఆజ్ఞల్ని ఎంబ్రికవాసి కూడా తప్పిపోకుండా చూచుకోగలడు. కాని, ఏలిక అతని బుద్ధిజ్ఞానాల్ని, మనో విశాలతను యోగ్యతా విశిష్టతలను పరీక్షింప గోరుతాడు. అందుకు అతనిపై ఉన్న తన బంధనాల్ని సడలించజేస్తాడు ఆ కారణం చేరి తనపై ఉన్నతాధికారం కూడా ఒకటుండని భావన కూన్యమయిపోతుంది ఆ మండలాధికారికి అయితే అతను బుద్ధిజ్ఞానాలు కలిగి స్వామిభక్తి, కర్తవ్యజ్ఞానం, విశ్వసనీయతగల వ్యక్తి అయితే బంధనలు సడలి ఉన్నా తన్ను ఆయన దాసునిగా, పాలకునిగా, సేవకునిగానే భావించు కుంటాడు తన ప్రభువు రాజ్యంలో ఆయన శాసనానుసారమే పాలన చేస్తాడు. ఏలిక ఇచ్చిన అధికారాల్ని ఆయన ఇచ్చాను గుణంగానే ప్రయోగిస్తాడు. విశ్వాస పరత్వం, స్వామిభక్తి వైఖరి ద్వారా అతని యోగ్యత రుజువవుతుంది ఇంకా ఉన్నత పదవులకు అతనికి అర్హత ఉన్నట్లు గమనించి అత్యున్నత స్థానాలను ప్రసాదిస్తాడు ప్రభువు అలాకాక ఆ అధికారి అవివేక, స్వామిదోహా, వక్రబుద్ధి కలవాడయి, ఆ మండలంలోని ప్రజలు బుద్ధిజ్ఞానాలు లేనివారయి ఉంటే రాజ్యబంధనలు సడలి ఉండడం గమనించి మండలాధికారి తిరుగుబాటు తలపెడతాడు అతని బుర్రలో అధికార కాంక్ష ప్రబలంగా నిండుకుంటుంది తాను ఆ మండలానికి స్వామి అని భావించి తలబిరుసు తనంతో సొంత ప్రభుత్వాన్ని పాలించడం మొదిలెడతాడు అయితే, వేతనాలు పంపిణీ చేసేవారు, పోలీసులపై క్రోధంతో అధికారం గలవాడు, న్యాయస్థానాల్ని, కారాగారాల్ని నడిపేవాడు, బేరీలు, ఉరికంబాలు స్వాధీనంలో కలవాడు అతనే గనుక తన భవిష్యత్తులో సాధ్యమైన సుఖిక్ష దౌర్భాగ్యపు దుర్భిక్ష అంతా అతని హస్తా

లోనే ఉందని భావిస్తాడు అంత మాత్రానికే అక్కడి మూఢ ప్రజానీతి అతని స్వేచ్ఛా ప్రభుత్వాన్ని సమ్యక్తిస్తాడు ఈ మూఢ ప్రజల్ని, ఆ విద్యోగిని అయిన అధికారిని, అందరి పైబరిసి గవనిస్తూ ఉంటాడు నిజ ప్రభువు, తలుచుకుంటే వారందరినీ తక్షణం బంధించి పొగరుఅజగేరా శిక్షించగలడు కాని ఆ చీకె చేయడు పీరిని కొంతకాలం ఎరీక్షించాలని భావిస్తాడు అందు పల్లె ల్యంత నాహసంతో, ఓరిమితో వారిలో నిండుకొని ఉన్న అయోగ్యతలన్నీ పూర్తిగా డయటపడే పెరకు వారిని స్వేచ్ఛగా ఎదులుతూ ఉంటాడు ఆ మండలాధికారి ఎన్నటికైనా బలాన్ని ఉపయోగించి తన సింహాసనాన్ని ఆక్రమించు కుంటాడేమో అన్న భయం లేదు ఆయనకు ఆయన శక్తి సామర్థ్యాలు ఎంతో అమోఘమయినవి. ఈ ద్రోహులు, విశ్వాస ఘాతకులు తనపట్టునుంచి తప్పుకొని ఎక్కడికయినా పారిపోగలరన్న సంశయమూ ఆయనకు లేదు. అందుచేత త్వరపడి తీర్పు చేసివేసే అవశ్యకత కూడా ఆయనకు లేదు. సంవత్సరాల తరబడి, శరాజ్ఞం తరబడి వారికి అవకాశం ఇస్తుంటాడాయన. చివరికి తమ నీచత్వాన్ని పరిపూర్ణంగా, ఏమాత్రం మిగులకుండా వారి బయటపెట్టిన నాటికి తన అగృహన్నీ శిక్షను వారిపై అవతరింపజేస్తాడు, ఆ సమయంలో ఎలాంటి ఉపాయమున్నూ ఆ యాతన సులభి వారిని రక్షించడానికి ప్రయోజనకరం కాదంటు.

ఇస్లాంలో మానవులంతా ఒక్కటే. వాళ్ళ రంగు, కులం, గోత్రం, భాష, జాతీయం ఏదీ ఏమయినా వారంతా ఒక్కటే. అది మానవుల అంతరాత్మను ఉద్దేశించి సందేశమిస్తుంది పెర్షం, పెర్షం, దేశ కాలాల అట్టు తెరల్నితోలగిస్తుంది. ఈ తారతమ్యాలు నిత్యం వుంటూ వచ్చాయన్న సత్యాన్ని మార్గం కాదనడానికి తావు లేదు నేటి— వైజ్ఞానికంగా వికాసమొందిన— ఈ యుగంలోనూ అవి ఉన్నాయి. ఈ అవక తవకలన్నింటినీ రూపుమాపి మానవాళి అంతా ఒకే కుటుంబం అనే భావనను అనుగ్రహించింది ఇస్లాం. మహాప్రవక్త (సఅసం) ప్రవచించారు—

“పాపిణులంతా దైవ కుటుంబంగా రూపొందుతారు దైవ సృష్టివి (జీవరాసుల్ని) మనసారా ప్రేమించేవాడే దైవం చేత ఆమితంగా ప్రేమింపబడతాడు.”

“ప్రభూ : నా పాపిణావికీ, విశ్వంలోవున్న దానంతటికీ స్వామి ! మానవులంతా పరస్పరం సోదరులనే నేను విశ్వపిస్తున్నాను.”

“దైవ మార్గాలను గొరవించండి, దేవుని కుటుంబం పట్ల ప్రేమతో మెలగండి”

“ఇస్లాం, దాని దృక్పథం రీత్యా, అది ఆపరిమితమే విధానం రీత్యా అంత రాతీయమయినది అజ్ఞాన కాలపు నిర్బంధాల్ని అది సమైక్యతించదు. అది మానవాళి సంతటిని ఒకే పతాకం క్రింద ఐక్య పరచాలని వాంఛిస్తుంది జాతీయ వైషమ్యాల కలహాల కారణంగా చిన్నా చిన్నా మయిపోయిన నెటి ప్రపంచానికి ఇస్లాం, ఒక జీవన దాయక సందేశం, ఆశాజ్యోతి, సహజోజ్వలమయిన భవిష్యత్తుకు మార్గం :

(శ్రీయస్కర మార్గం మాలానా మౌదుది)  
(ఇస్లాం పరిచయం - ఖుర్షీద్ అహ్మద్)

## ఉ ప దేశం

మ హా ప్ర వ క్త (సి.అ.సం.) మఅజ్ (ర.అ.)తో అన్నారు .

ఓ మఅజ్ :

అల్లాహ్ అవిధేయతకు దూరంగా ఉండాలనీ,  
సత్యమే పలకాలనీ  
వాగ్దానం పూర్తి చెయ్యాలనీ,  
అవ్వగించ (అమానతు)ను సరిగా అంద చెయ్యాలనీ,  
విశ్వాసపూతుకం చెయ్యరాదనీ,  
అనాధలపై కనికరం కలిగి ఉండాలనీ,  
పొరుగువారి హక్కులను కాపాడాలనీ,  
కోర్కెదాన్ని అణచుకోవాలనీ,  
జనులతో మృదువుగా మాట్లాడాలనీ,  
మరియు

ఆందరికీ నలాం చెయ్యాలనీ: నేను నీకు ఉపదేశిస్తున్నాను.

# మరో జీవితం! మరో ప్రపంచం!!

మరణానంతర జీవితానికి సంబంధించిన పశ్చిమ దేశీయ చాత్విక సమస్య మాత్రమే కాదు, దీనికి మన అనుదిన జీవితంతో కలుగజేసుకుంటున్న ఉంది అనే విషయం కాస్త యోచిస్తేనే బోధపడగలదు. వాస్తవానికి మన నైతిక ప్రవర్తన పూర్తిగా ఈ పశ్చిమైన ఆధారపడిఉంది. జీవితం అంటే కేవలం భౌతిక జీవితంమాత్రమే అని దీని తరువాత మరొక జీవితం ఉందనే విషయం దానిపై ఆతని నైతికవైఖరి ఒక విధంగా ఉంటుంది. ఒక దేశ ఇహలోక జీవితానికి తరువాతి మరొక జీవితం కూడా ఉందనీ, అందులో ఆతని ప్రస్తుత జీవితం పై చెడులు సంబంధించిన లెక్కలు చూపవలసి ఉంటుందనీ, మరి ఇహలోకంలో అతని చేసిన కర్మల ప్రకారం అక్కడ ప్రతిఫలం అనుభవించవలసి ఉంటుందనీ అతని నమ్మకం ఆతని నైతిక వైఖరి పూర్తిగా భిన్నమయిన రీతిలో ఉంటుంది. ఉదాహరణకు, ఒక వ్యక్తి హైదరాబాదు నుండి బొంబాయి వెళ్ళే ఉద్దేశ్యంతో ప్రయాణం చేస్తున్నాడు అనుకుందాం. బొంబాయి చేరగానే ఆతని ప్రయాణం ముగియటమే కాక, అక్కడి పోలీసు శాఖ, న్యాయ శాఖ, ఇంకా అతనిని విచారించగల ఏ ఇతర శక్తి కూడా ఆతనిని ప్రశ్నించజాలదని ఆతని అభిప్రాయం. దీనికి భిన్నంగా మరొక వ్యక్తిని అనుకుందాం, అతను కూడా అదే బాటన ప్రయాణం చేస్తున్నాడు. బొంబాయి అతని గమ్య స్థానం కాదనీ, నమూనా దాటి మరో దేశానికి తాను చేరవలసి ఉందనీ, భారత దేశ ప్రభుత్వమే ఆ దేశాన్ని పరిపాలిస్తుందనీ ఆ ప్రభుత్వ కార్యాలయంలో తాను భారతదేశంలో చేసిన క్రియల రహస్య బోగట్టా పొందుపరచబడి ఉందనీ అక్కడ ఉన్న రికార్డును పరిశీలించి తాను ఏపదవికి అర్హుడో తీర్మానించబడుతుందనీ ఆతని నమ్మకం. ఈ ఉభయుల నడవడిక ఎంత విభిన్నమయి ఉంటుందో మీరే సునాయాసంగా గ్రహించగలరు. మొదటి వ్యక్తి బొంబాయి వరకు మాత్రమే తగిన ప్రయాణ సన్నాహాలు చేసుకుంటాడు. రెండవ వ్యక్తి ఏర్పాట్లు బొంబాయి దాటి ఇంకా సుదూర

సౌమ్యజానికి తగినట్లుంటాయి లాభ సప్తలు ఏవి కలిగినా అపి బొంబాయి చేరె  
పరితే, ఆ తరువాత వాటి ప్రసక్తి ఉండదని మొదటి వ్యక్తి భావిస్తాడు కాని రెండవ  
వ్యక్తి, నిజ లాభసప్తలు ప్రయాణపు తొలి దశలో కాక చివరి దశలో ప్రాప్తమవు  
తాయని రుచిస్తాడు బొంబాయి జేరె పరికు ఫలించే క్రియలపైనే మొదటివాని  
దృష్టి కేంద్రీకృతమయి ఉంటుంది. కాని రెండవ వ్యక్తి, సముద్రానికి అవల పర  
దేశంలో ప్రతిఫలాన్నిచ్చే వార్యాలపై తన దృష్టిని లగ్నంచేసుకుంటాడు

సెయి చెప్పదలచుకొన్నది కొన్ని ఉదాహరణల ద్వారా వివరిస్తాను ఓటిని  
శ్రద్ధగా గమనించండి ఒక వ్యక్తి తన విరోధి ఇంటికి చిచ్చు పెడతాడు. అది  
దహనమయిపోతుంది ఇది అతని క్రియల భౌతిక ఫలితము. ఇట్లు కార్మికుని  
ఒక కుటుంబానికి అతను కలిగించిన సప్తానికి సమానంగా అరనికి శిక్ష లభించడమే ఓని  
నైతిక పర్యవసానం కాని ఈ పర్యవసానంవ్యక్తమైనది కొన్ని విషయాలపై  
అధారపడి వుంది చిచ్చుపెట్టిన వాని అచూకీ తెలియాలి, అతను పోలీసులకు పట్టబడాలి  
నేరం అతనిపై రుజువు కావాలి, దహనం వల్ల ఆ వంశానికి దాని భవిష్యత్తు  
కలిగిన నష్టమెంతో న్యాయస్థానం ఖచ్చితంగా అంచనా వేయగలగాలి అప్పుడు న్యాయ  
రీత్యా ఆ నేరస్థునికి తగిన శిక్ష విధించబడాలి. ఈ పరక్షణలో ఏ ఒక్కటి వూర్తి  
కాబోయినా నైతిక పర్యవసానం బయలు పడకనబోవచ్చు, లేదా దాని కొంతభాగం  
మాత్రం వ్యక్తం కావచ్చు, రెదా నేరస్థుడు ఎదుటి వ్యక్తిని సర్వ నాశనం చేసి  
ప్రపంచంలో నిక్షేపంగా అరుగుతూ ఎద్ది పికాసాలు పొందడం కూడా సాధ్యమే :

మరో ఉదాహరణ తీసుకోండి కొందరు వ్యక్తులు జాతీయ స్థాయిలో  
తమ ప్రజల పితృసాధిమానాలు చూరి గొంటారు ప్రజలంతా వారిమాటను కాదనక  
వారిని అనుసరిస్తుంటారు తమకుగల ఓటుకబడిన స్థానాన్ని పురస్కరించుకొని  
వారు జనల్లో సామ్రాజ్యవాద జ్ఞానాలు రేపుతారు దేశ విస్తరణ భావాలు ఉద్బవించే  
చేలా ప్రజల్ని ఉద్దీకరిస్తారు చేస్తారు. పొరుగు దేశాలతో పోరు తలపెడతారు. లక్ష  
లాది జనుల్ని హత మారుస్తారు ఎన్నో దేశాల్ని సర్వ నాశనం చేస్తారు. కోటాను  
కోట్లా మానవుల్ని కడుపీనంగా నీచంగా బ్రతకపెరిపిన స్థితిక తోస్తారు. మానవ  
చరిత్రపై వీరు చేసిన అమామృతాల. ప్రభావం అమామృతమయింది ఈ ప్రభావం  
ఎన్నో శతాబ్దాల వరకు, తరతరాలుగా వేసే చేల మానవులపై వ్యాపిస్తుంది. కొందరు  
వ్యక్తులు చేసిన ఈమహాపరాధానికి ఈ జీవితంలో న్యాయరీత్యాతగిన శిక్ష విధించడం



సాధ్యమా ? వీరిని నిలుపునా ముక్కలు ముక్కలుగా సరికినా సజీవంగా దిహసం చేసినా, చిత్రహింస చేసినా లేదా మానవునికి పీలువడే మరె శిక్ష విధించినా వారు కోటానుకోట్ల జనులకూ వారి భవి సంకతికి చేసిన ఎనలేని దురిగితాలను సమానం కాజాలదు ఆ శిక్ష ప్రస్తుత విశ్వ వ్యవస్థ ఏ ప్రకృతి సిద్ధాంతాలైనా కిట్టబడి వ్యవహరిస్తుందో వాటి రీత్యా వారు తమ నెలాలకు తగిన శిక్ష పొందడం ఏ విధంగానూ సాధ్యపడదు చంగీజాఖాన్‌ను, లేదా హిట్లర్‌ను చిత్రపథ చేసినా వారు మానవాళి చేసిన నష్టానికి ఆ శిక్ష సమానం కాగలదా ?

అదేవిధంగా మానవాళికి నత్యము సన్మార్గాల శిక్షణ ఇచ్చి చీకటినుండి వెలుగు లోకి దారిచూపిన ప్రవక్తలను, ఋషులను, సత్పురుషులను తీసుకొండి వారి పుణ్యమా అంటూ శతాబ్దాల తరబడి మానవ జాతి తర తరాలుగ వారు చూసిన సన్మార్గం ద్వారా లాభమొందుతూ వుంది ఇంకా భవిష్యత్తులో ఎన్ని శతాబ్దాలవరకు లాభమొందుతూ ఉంటారో చెప్పలేము వారు ఆ కాలాల్లో తమకు ఎదురయిన ఎనలేని కష్ట నష్టాల్ని భరించి శ్రమపడి చేసిన ఈ సేవకు ఈ ప్రపంచంలోనే పూర్తి పరితం లభించడం సాధ్యమా ? తన పురణాసంతరిం కూడా పేలాది సంవత్సరాలవరకు అసంఖ్యాక పృజలపై పరివ్యాప్తమయ్యే ప్రభావంగ. తన కీర్తియకు ఎక్కువ ప్రకృతి సిద్ధాంతాల పరిమితిలో ఒక వ్యక్తి సంపూర్ణ ప్రతిఫలాన్ని పొందగలదా ?

ఇంతకు ముందు పేర్కొన్నట్లు, ప్రస్తుత విశ్వ వ్యవస్థ ఏ సిద్ధాంతాలపై కొనసాగుతుందో వాటి దృష్ట్యా ప్రపంచంలో మానవ చర్యలకు నైతిక ప్రతిఫలం సంపూర్ణంగా సమకూరటానికి తగినంత అవకాశం లేదు. మరొక విషయం ఏమంటే కొన్ని సంవత్సరాల అల్ప జీవితంలో ఏమి చేసే ఒక్క కీర్తియొక్క పరిణామాల, పర్యవసానాల ప్రభావాల బయల్పడటానికి, అవి పూర్తిగా వ్యక్తమవడానికి వేన వేల సంవత్సరాల కాలం పడుతుంది అయితే ప్రస్తుత ప్రకృతి సిద్ధాంతాల ప్రకారం మానవునికి ఇంత పీర్తకాల జీవితం దొరకడం అసంభవం. జీవితాల్ల హేతుబద్ధంగా తేలేది ఏమంటే మనిషి భౌతిక, పాశ్చిక అంశాలకు మాత్రం ప్రస్తుత భౌతిక లోకం (Physical World) దాని ప్రకృతి సిద్ధాంతాల పరిపీతాయి. కాని మనిషి ఉనికి తాంక్షించే నైతిక అవసరాల కొరకు ఈ ప్రపంచం ఏ విధంగాను సరిపోదు. వీటి కొరకు మరో విశ్వ వ్యవస్థ అవసరం. అందులో నైతిక సిద్ధాంతాలే పాతక కాననాలు (Law)గా ఉండాలి. ప్రకృతి సిద్ధాంతాల మీద క్రింద కేవలం

ఉపసద్ధాంతాలు ఉండాలి అవశ్య పరిస్థితిలో జీవితం ఎరిపి అం రకి అసంత  
మయినదిగా ఉండాలి అప్పుడే ఈ లోకంలో బయల్పడచెకబోయి పీ లేక బిన్నంగా  
బయల్పడిన నైతిక పరిణామానిన్నీ వాటి విజ రూపంలో వ్యక్తం కాగలవు అక్కడ  
వెండి బంగారాలూ కాదు సర్వమూ సద్దాదాలనే విలువ స్థానం ఉండాలి నైతిక  
సిద్ధాంతాలరీత్యా కాల తగినదాన్నే అగ్ని కల్పగలగాలి సదాచారులకు సన్మార్గులకు  
మాత్రమే అక్కడ సుఖ సంతోషాలు లభించాలి. దుష్టులకు మాత్రమే కష్టాలు,  
బాధలు ప్రాప్తం కావాలి. ఇలాంటి ఒక విశ్వ వ్యవస్థ స్థాపించబడటం అవసరం  
అనే వివేకమూ కోరుతుంది. పక్కనీ కాంక్షిస్తుంది :

ఇస్లాం సిద్ధాంతాల ప్రకారం ఈ లోకం ఒక పరీక్షారంగం ఇందులో  
పరీక్షింపబడేవాడు పనిషి ఇక్కడ తాను చేసేదానంతటికీ పనిషి లెక్కచూపవలసి  
వుంది ప్రపంచంలో కాసవచ్చే జీవితకాలంతా ఒక పాట అంతమవుతుంది తదనం  
తరం ఒక కొత్త ప్రపంచం వ్యవస్థీకరింపబడుతుంది. ఈ మరణానంతర జీవి  
తంలోనే మిగిలి అతని దుష్కర్మల ఫలంగా శిక్షించడమో లేక సత్కర్మలపైష్ట్యా  
బహుకరించడమో జరుగుతుంది ఇహలోకంలో తమ ప్రభువుకు విధేయుడై జీవిం  
చేవారు పరలోకంలో శాశ్వత సౌఖ్యాలు ఆస్వాదిస్తారు ఎవరు ఎక్కడ ఆయన  
ఆజ్ఞల్ని ధిక్కరిస్తారో వారు తమ అవిధేయత ఫలితాల్ని చెవిచూడవలసి ఉంటుంది  
దివ్య కూర్ ఆన్ లో సూచించినట్లు

“మేము ఎక్రి మిషి కర్మలను అతని కంహారంగా చేశాము  
ప్రళయదినాన మేము అతని కర్మవత్రాన్ని అతని ముందు ఒక  
పుస్తకము లో తెరచి పెడతాము. ‘నీకర్మ ఎత్తాన్ని నీచే చదు  
వుకో. నీ లెక్కల్ని హుసునాదానికి సదు నీచే చాచు (మరెవ్వరూ  
అపసరంలేదు, అని చెప్పబడుతుంది.”

(దివ్య కూర్ ఆన్ 17, 141b)

“ఎవరు ఒక సత్కార్యాన్ని తెస్తారో (పరలోకంలో) వారికి అలాం  
టివి పది బహుకరింపబడతాయి. మరెవరు ఒక దుష్కార్యాన్ని  
తెచ్చుకుంటారో వారికి ఆ ఒక్కదాని ప్రకారమే శిక్షపడుతుంది.

‘వారికి ఎలాంటి అన్యాయమూ జరగదు.”

(దివ్య కూర్ ఆన్ 8, 16)

ఈవిధంగా ఇష్టాం విశ్వాసాలు మూడు

1. దేవుని ఏకత్వంలో విశ్వాసం కలిగి ఉండటం

2. ముహమ్మద్ (సఅసం) దైవదౌత్యాన్ని, ఆయన అందజేసిన మార్గ దర్శకాన్ని నమ్మడం

3. మరణానంతర జీవితంలో తీర్పుదినాన మనషి దేవునిసమక్షంలో తన కర్మలకు సమాధానం చెప్పుకోవలసి ఉందని విశ్వసించడం.

ఈ విశ్వాసాల్ని స్వీకరించినవ్యక్తి ఎవరయినా ముస్లిమే. ఈ విశ్వాసాలన్నీ ఈ కలిమాలో సంగ్రహ పరచబడ్డాయి

అల్లాహ్ తప్ప మరె ఇతర దైవంలేడు,

ముహమ్మద్ (సఅసం) ఆయన వ్యవక్త

(మరణానంతర జీవితం మౌలానా నయ్యిద్ అబుల్ అలా మౌదుది)

మీరు మాట్లాడినప్పుడు

న్యాయాన్నే పలకండి - వ్యవహారం

మీ బంధు మిత్రులదే

అయినా కానివ్వండి.

